PRESBYTERIAN LIFE

CALIFORNIA
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June 13, 1953 · New Moderator: Dr. John A. Mackay · Vol. 6, No. 12

In My Opinion

Elton Trueblood, Kirby Page

The Cost of Living and Your Pastor's Salary

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chain reaction

On a recent trip we visited the Atomic Research Museum at Oak Ridge, Tennessee. The guide explained many things which I did not begin to understand. One of the thoughts I brought away with me, however, was the memory of his constant use of the term *chain reaction*.

Atoms are not the only things that react chainwise. I remember the morning my small daughter, Sally, broke two of my choice pieces of crystal. My temper snapped, and I administered a sound slap to a little girl whose heart was already wounded because of her accident. As she went sobbing to her room, my husband said, "Now that's no way to treat the child."

"A lot you know about it," I countered. "It's easy to keep your patience when you're here only a few hours at a time."

Because my husband is a very understanding man, he said no more. But that very fact made me feel worse than if he had slammed a few doors. So when I boarded the bus for an errand downtown, I took it out on the bus driver for stopping right in a puddle of water.

The next passenger said, "Good morning," and the driver bellowed, "What's good about it?"

The lady who had been barked at must have felt her morale drop several degrees, for when she got to work she found fault with her stenographer, who in turn decided she had been putting up with her mother-in-law's whims long enough. Without delay she dialed the telephone and told her mother-in-law that she was not waiting for her marine-husband to return but was moving out immediately.

This upset the older woman so much that she felt that she could not come to my house to help me finish a dress I was trying to make for a friend, who could not afford a ready-made one for her son's wedding that evening.

When the friend came and found the dress unfinished, her disappointment brought a lump to my throat. I felt decidedly embarrassed, but not half so chagrined as I did a few days after, when a few chance words helped me to trace this chain reaction back to my outburst against Sally for accidentally breaking the crystal.

—Irma B. Thaden

SOUNDING BOARD

'A Losing Battle'

« In "Pleased to Meecher, Rev.!" *[P.L., May 2]* the Reverend Mr. Paul Sloan, Jr., makes a noble attempt to stem the tide of change, but he fights a losing battle. Language is fitted to the need of the hour, otherwise we would still be using the words of Chaucer.

"Rev. Sloan" has become good American because nothing else fills the requirement to distinguish the profession. With the *the* and *Mr.* added, it becomes pompous and cumbersome, a barrier to the layman.

If *reverend* were really being used as an adjective, we would spell it with a small "r," but few would be the men we would so openly reverence.

And besides, my Webster defines the word as "a *title* of respect given to ecclesiastics." It is not a good one, we all know, but the only one in sight.

—GLADYS WRIGHT
Newtown, Indiana

« While historical honesty compels me to agree with "Rev." Sloan . . . regarding original usage of *reverend*, the same kind of honesty will compel him to agree with me that words change. If *prevent* needed changing in the RSV because the meaning of the word had changed, so the definition of *reverend* needs changing. In modern usage, "Rev." *is* a title, so why do certain people have to show off their erudition by insisting on using it as an adjective? 99.99 per cent of the people use it as a title, so let's RSV it into a title. Let's get over being stuffed shirts on the matter, haul in our pedantic horns and conform to modern usage rather than try to bring back "the good old days." If a few college professors would kindly die, some seminary professors would climb down, a few stuffed shirted preachers would retire, and executives stop trying to be ultrasophisticated, maybe we *could* have a RSV on "Rev." Why not? You'll never get the people to change to our side, so let's graciously "jine 'em" since we cannot "lick 'em."

—"REV." H. OSCAR STEVENS
West Unity, Ohio

Bishop Sheen and TV

« As a Presbyterian for at least eighty years, I must compliment you on the quality of the new magazine. Frankly, I think it the best that we have ever had.

However, the purpose of this brief note is to express a different view from your writer who comments upon Bishop Sheen *[Clayton T. Griswold, "Bishop Sheen, Uncle Milty, and Lucy," P.L., May 2]*. Frankly, I do not think that he [Bishop Sheen] has been ensnared in a "trap." In my opinion, there is so much in common in religious thinking on the part of Catholics, Jews, and Protestants, that a talented speaker like Bishop Sheen can speak from a religious standpoint in a manner that does not need to be favorable to his own creed, but rather along lines that are alike in all religious thinking.

Your writer says that he is "forced to disguise himself and try to sound like what he is not," and that he is denied the right of integrity. Surely, there is enough in religion about which the bishop can talk without any limitation because of the speaker's own sectarian views. Instead of doing long-range harm to religious broadcasting, as your writer says, I think that he is, on the contrary, doing a great good in expressing to the people who listen the fundamental facts of religious thinking.

As a Presbyterian, I can listen to Bishop Sheen, and receive great good from his addresses, which do not in any manner affect my own religious views.

—FRANK L. SHULL
Portland, Oregon

Ministers and the Draft

« Dean Smith definitely presented something to chew on when he suggested that ministers should not be draft exempt *["Should Ministers Be Draft Exempt?" P.L., May 2]*. With your indulgence I'd like to make the chewing even tougher.

Why not train ministers and draft them for combat service? If they could experience killing other men personally, they might later be better fitted to counsel those victims of "combat fatigue" who are reluctant to fire their guns even in the face of immediate personal danger. . . .

It is my earnest conviction, as suggested by some outstanding pacifists, that if America were to assume moral leadership through nonviolent resistance to evil, and invite the world to watch us disarm, she would be praying, "believing." I believe God is not only able, but anxious to protect his own. This leaves us, of course, with the disturbing question—are we his own?

—R. F. BURLINGAME
Elder, Peoples Presbyterian Church
Milan, Michigan

« . . . As a former Army chaplain with service in the South Pacific theater of war, I can say that my ministries among the servicemen proved very rewarding as a spiritual experience, and I would not sacrifice the rich memories. But Dean Smith lacks perspective if he thinks a chaplain in the military services renders our country a greater service than the minister who is dedicated to the interests of God's Kingdom right here in the homeland. To be or not to be a chaplain

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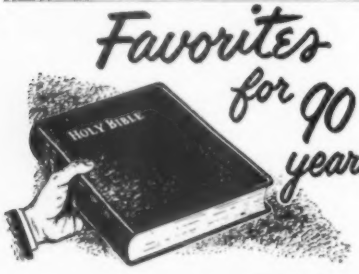

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SOUNDING BOARD

is a matter for the man called by God to answer for himself. . . .

Let those theological students who feel called to the chaplaincy answer the call. But let the others work for the Prince of Peace in the homeland.

—BERTRAM CROCKER
Dubuque, Iowa

» The fundamental error in the thinking behind the article is the assumption that the labor and hardship of military life are harder than the labor and hardship connected with preparation for, and the work of, the Christian ministry. I entered theological seminary in 1919, immediately after serving for over a year in the U.S. Air Corps as pilot, and as I underwent the discipline involved in preparation for the ministry, the army life seemed like a lark by comparison.

Dean Smith seems to think that a lot of men are going into the Christian ministry to escape military training and service. I imagine that an experience with such a person prompted the article he wrote. . . . Certainly a young man who goes into the Christian ministry in order to escape hardship or in order to have a life of ease and comfort is committing a monstrous sin. But I am sure that few young men are committing this sin.

Let no one think that the chaplain has a harder time or undergoes more hardship than the civilian minister who is true to his calling. Compared with many a civilian pastorate, provided the minister is really devoted to Christ and His way, the chaplaincy is an easy job.

To argue that students in colleges and theological seminaries should undergo the same hardships as their brethren in the armed services is to forget that physical labor and suffering are no hardship compared with labor of mind and spirit. When Paul said to Timothy, "Take your share of suffering as a good soldier of Christ Jesus," he was not referring to military service. . . .

Dean Smith finds in the New Testament proof that young pretheological students should be drafted so as to *identify* themselves with the rest of the youth of our time. The principle of identification with those to whom we minister is a good one, but Jesus, who identified himself with sinful man in his baptism, kept himself completely free from identification with military life, and Paul, who had plenty of hardship in the work of the ministry, never for a day served in the military forces. . . .

While ministers and other men have much in common, let us not forget that ministers are set apart by their calling, set apart to be men of God rather than men who are just like everybody else. I am not assuming that all men are harmed morally and spiritually by spending time in the armed forces. Undoubtedly some men are actually helped by it, especially young men who need to get away from home, from some influence in the home environment which is not good for their development. I am sure, however, that the vast majority of ex-servicemen who are interested in the church are glad their ministers have not been subjected to the kinds of temptations and the materialistic scale of values which are part and parcel of military life. . . .

If the Church, as Dean Smith advocates, were to ask that the government draft pretheological students, the military men themselves would feel let down. "What," they would ask, "has happened to the Church? Does not the Church realize how imperative it is that we have well trained ministers, men of God, who have been 'toiling upward through the night' to lead us to make a better world, while we have been absorbed in military affairs?"

The hope of the world lies in the spiritual insight and courage of our Christian leaders, which is another way of saying the hope of the world is Christ who works through his followers. Let us give thanks to God that he is calling many young men of high-school and college age into the Christian ministry and let us keep them at the long and arduous task of preparation, through college and seminary, that they may become the future spiritual leaders of the world.

Let us not forget the unique service which pretheological students, theological students, and ministers render in the effort to bring about a Christian state of affairs in the world. Army officers do not forget this. In addressing a group of ministers, a distinguished army officer said, "Gentlemen, it is your business to make my business unnecessary."

—ARTHUR T. CLARK
Pastor, South Park Presbyterian Church
Rock Island, Illinois

National Presbyterian Church

« The article in your May 2 issue "The National Presbyterian Church," by Henry L. McCorkle, is the best thing we have ever read in a church paper. Our President and his wife are trying to live their religion, and to us that is the way religion should be in order to influence others with whom we come in contact.

—MR. AND MRS. MILLER NELSON
Lisbon, New York

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SHOP TALK

The author of **"Free from Worldly Cares?"** *(page 8)* is Donald L. Hibbard, Executive Vice-President of the Board of Pensions. A layman, Dr. Hibbard was born in the Philippine Islands, where his Presbyterian missionary father, the Reverend David S. Hibbard, was founder and president of Silliman University.

Donald Hibbard *(above)* studied at Presbyterian-related College of Emporia, Kansas, and was granted his Ph.D. in mathematics by Massachusetts Institute of Technology.

Dr. Hibbard served in the actuarial, group life and group annuity departments in the Home Offices of the Aetna Life Insurance Company, and later in the Equitable Life of New York. He then became president of Presbyterian - related Parsons College in Iowa. In World War II he was a Captain in the Navy.

To get the story **Roving Adviser** *(page 16)*, Assistant Editor Mary Ann Gebres traveled for five days covering three states, with Eda Borseth, whose peripatetic work in Christian education forms the subject of the story.

Irma Belle Thaden, who wrote the inside cover editorial, is wife of Jerry H. Thaden, minister of the Presbyterian Church in Lake Park, Iowa.

The film **All That I Have** *(page 12)* was shown to the commissioners at General Assembly, June 1.

Ernest Lefever, who wrote Editorial Comment, has been active for many years in international affairs. He is Associate Secretary of the Department of International Justice and Goodwill of the National Council of Churches.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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MEDITATIONS

That Still, Small Voice

There are many things that we are forced to do by law or necessity or some other outward circumstance. For all of us there are many "musts." Simon of Cyrene did not choose to bear the cross for Jesus. They seized him and "laid on him the cross, to carry it behind Jesus" (Luke 23:26). But there are many other things you are only compelled to do by something inside of yourself. The compulsion you feel is not something outside but something inside. Jesus said, "If any one forces you to go one mile" (Matthew 5:41)—of grim necessity you go the mile. But then he added, "Go with him two miles." It is only the inner compulsion that can make you do that. This inner compulsion is, in many ways, stronger than outer compulsion. If you violate the law, you are only thrown into prison. But if you do violence to the inner compulsion, you do violence to yourself and you find it very hard to live with yourself. The New Testament points out many of these inner "musts."

Man must worship. "Did you not know that I must be in my Father's house?" (Luke 2:49). "He went to the synagogue, as his custom was, on the sabbath day" (Luke 4:16). To Jesus, worship was not an optional. He felt that he must be in the Father's house. He must worship. Nobody makes us go to church, nobody, that is, but this inner compulsion. Some people think they have escaped from the necessity of worship, but often they begin to feel again that inner compulsion that somehow they, too, ought to be in a pew on Sundays; and worship becomes not an elective but a necessity.

Man must be a missionary. What save a deep sense of inner compulsion could send a man to the depths of Africa to speak about Jesus Christ and to teach and to heal in his name? Nothing save an inner compulsion would lead men to expose themselves to suffering and loneliness and death. "I must preach the good news of the kingdom of God to the other cities also" (Luke 4:43). "I have other sheep, that are not of this fold; I must bring them also" (John 10:16). A church that is alive is a missionary church, for it feels that it must—it simply must—help in bringing others to Jesus Christ. As Paul said, "Woe to me if I do not preach the gospel" (I Corinthians 9:16).

Man must do his duty. "Jesus began to show his disciples that he must go to Jerusalem and suffer many things" (Matthew 16:21). Why must he go, when any sensible person would have warned him to keep away from there and when he himself knew that he would suffer as a result? Why? Because he felt that it was his duty to go to Jerusalem. The inner compulsion to duty is one of the strongest of all. Jesus said, "We must work the works of him who sent me" (John 9:4).

Man must obey God. Those were the exact words of Peter and the apostles to the high priest who ordered them to stop teaching about Jesus Christ. "We must obey God rather than men" (Acts 5:29). This is what we often call conscience. Some people laugh at it today, and pretend that it doesn't really exist, or that it is some kind of a meaningless fear. Devout people, however, have always known that it was God speaking in that "still, small voice" (I Kings 19:12). The Westminster Confession of Faith declares that "God alone is lord of the conscience."

Man must live again. There is some kind of compulsion about the belief in a life beyond the grave. From primitive times men have so believed. The Indian thought of his happy hunting ground. As we lay our loved ones to rest, we can't help feeling that while the mortal remains may be in the grave, the person we knew and loved has survived. It was said of Jesus, and truly so, "For as yet they did not know the scripture, that he must rise from the dead" (John 20:9). It was said of all of us, "For this perishable nature must put on the imperishable, and this mortal nature must put on immortality" (I Corinthians 15:53). Man must live again.

These "musts" are all inner compulsions. They are not enforced by any outer law or authority. They carry with them their own compulsion, for we are persuaded that they are of God. One of the Church's jobs is to keep alive within us these heavenly "musts," to lift us up into the face of Jesus Christ as the face of God, and in his strength to yield ourselves to these divine compulsions.

Scripture Readings

First Day: Luke 23:26-31. Laid on him the cross.
Second Day: Matthew 5:38-42. Go two miles.
Third Day: Luke 2:41-52. I must be in my Father's house.
Fourth Day: Luke 4:16-30. As his custom was.
Fifth Day: Luke 4:38-43. I must preach.
Sixth Day: I Corinthians 9:15-27. Woe to me if I do not preach.
Seventh Day: John 10:7-17. I must bring them.
Eighth Day: Mark 13:9-13. The gospel must be preached to all.
Ninth Day: Matthew 16:21-28. He must go to Jerusalem.
Tenth Day: John 9:1-12. We must work the works of God.
Eleventh Day: Acts 5:27-32. We must obey God.
Twelfth Day: I Kings 19:1-12. The still, small voice.
Thirteenth Day: John 20:1-10. He must rise.
Fourteenth Day: I Corinthians 15:51-58. This perishable nature must put on the imperishable.

—LAWRENCE MACCOLL HORTON

FOR THE HEALING OF NATIONS

Last winter the angry waters of the North Sea battered down many of Holland's dikes, driving more than 100,000 persons from their homes. The churches of the United States responded quickly with food, clothing, and money. Two years ago American churches sent 3,344,115 pounds of food to famine-stricken India and are credited by some with getting the grain-to-India bill through Congress. We Protestants, in Good Samaritan style, often respond in mercy when we see an obvious and dramatic need at home or abroad. In terms of our abundance and the world's need we have not shared much, but we have shared.

Our works of mercy and charity have not been matched by a corresponding concern for justice. We have done much to bind up the wounds of natural disaster and man's inhumanity. We have done little to "set at liberty those who are oppressed." Christians committed to the healing of the nations must fight tyranny, racial inequality, and economic injustice as well as disease, illiteracy, and famine which often arise from injustice. Love without justice tends to be sentimental; it is less than the Gospel demands.

Last year American dairy interests succeeded in raising the tariff on European blue cheese. As a result Denmark alone lost in cheese exports $20,000,000 which she desperately needed. Incidentally, the price of Wisconsin cheese went up fifteen cents a pound. This is one example among many of how the Reciprocal Trade Agreements have been weakened by special-interest legislation. "On Wednesday we appropriate further billions so that our allies may grow strong. And on Thursday we demand higher tariffs so that our allies may grow weak," commented editor-historian Herbert Agar. What have the churches done about the injustices of U.S. tariffs? Next to nothing. If Denmark had a $10,000,000 flood disaster, Church World Service would come to the rescue within hours. But the more weighty matters of justice, upon which peace and security depend, often go unheeded. What did the churches do in the face of a rising Hitler who enslaved his people and tried to enslave the world? What have missions done about unjust land practices and political corruption? What about the peoples of Asia and Africa who are struggling for the right to choose their own political leaders?

Why have the churches done so little in the struggle for justice among nations? Perhaps we have not understood fully the breadth of the mission laid upon us by our Lord. In our preoccupation with building an institution (erecting imposing edifices and increasing church membership) we have forgotten that God through Christ is seeking to save the *whole world* and not only that part of it we call "the Church." The Church is but one instrument, and an imperfect one, of God's judgment and grace. We say that God is the Lord of history, but we are slow to believe that he is active in all human events. We think that somehow "the Church" is the exclusive channel of God's redemption, forgetting that the ancient Hebrew prophets regarded wicked Babylon as an instrument of God's wrath.

Because we do not understand fully how God acts in this world, we Protestants have failed to work effectively with the chief instrument for peace and justice in our time—the national government. It is difficult for us to believe that God is just as active in the U.S. Government, or in the CIO, or in the public schools, as he is in the Protestant churches. But he is. The nation can use its power to impose tyranny or to uphold freedom, to destroy peace or to build community. The fate of world peace and justice is in the hands of governments.

To fight effectively for peace, we must work for the responsible use of American power. This means we must study the probable effect of alternate foreign policies. We must understand the connection between our tariff policy, economic stability, or civil rights in America to the goals we seek in the world. We must be willing to pay the price of participating actively in the political arena where the actual decisions are made.

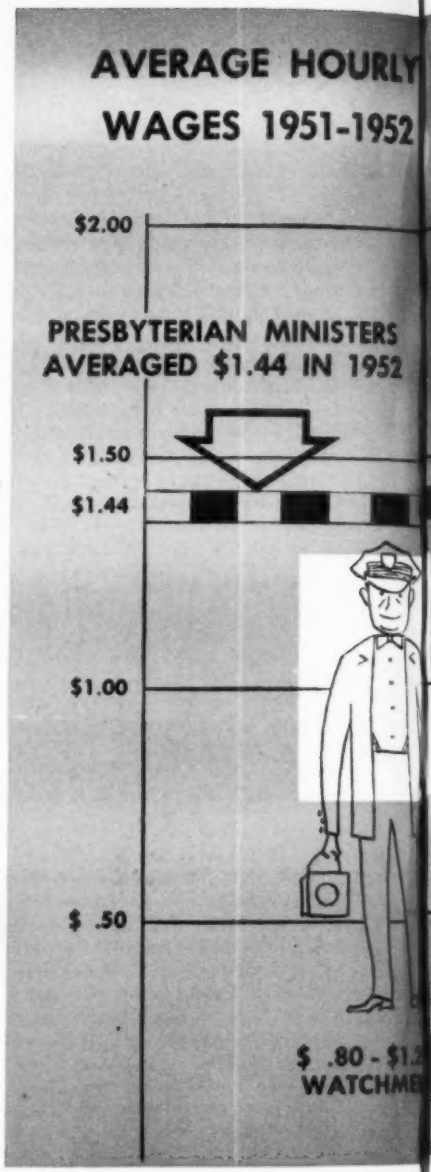
Works of mercy alone cannot bring peace to our broken world. We must learn to translate the insights of our eternal Gospel into terms concrete enough to affect the decisions facing our Congress and the State Department. We must stop issuing pious pleas urging our country to turn from "power politics." We must begin to do some solid study on the actual decisions facing our policy-makers, recognizing that such decisions may mean life or death, tyranny or freedom, plenty or privation, for millions of persons for whom Christ died.

By Ernest W. Lefever

Does your pastor's salary enable him to be

"free from worldly cares"?

By DONALD L. HIBBARD



Although ministers do not enter their

Who is responsible for determining the amount of your minister's salary? It is one of the peculiarities of the Presbyterian Church that no one is responsible. Such a situation would normally yield unfortunate results and in many cases it does. Yet on the whole, the record of the Presbyterian Church is as good as or better than most other denominations which have much more direct control over the salaries of their ministers.

It is a little difficult to determine just how ministers' salaries are increased. Theoretically the session is responsible as a group, but unless this matter comes up for discussion specifically, it may never be really considered. The embarrassing part is that the minister is generally moderating the session meeting and as such he is rather reticent in placing the matter on the agenda. In most instances some one or two individuals on the session assume this responsibility and insist that it be considered. If there is no one in the congregation who is close enough to the minister to know his problems, there is usually no consideration given to the matter until the minister is called to some other church, and then everyone is surprised at the salary needed to call a new man.

Statistics can be very poignant. In analyzing the salary situation for all ministers who changed churches within the last twelve months as compared to those who remained, it is of interest that those who moved received on the average an increase in salary of approximately 17 per cent, while those who remained in the same pulpits received an average increase of approximately 5 per cent. On the whole only one out of every seven ministers moved.

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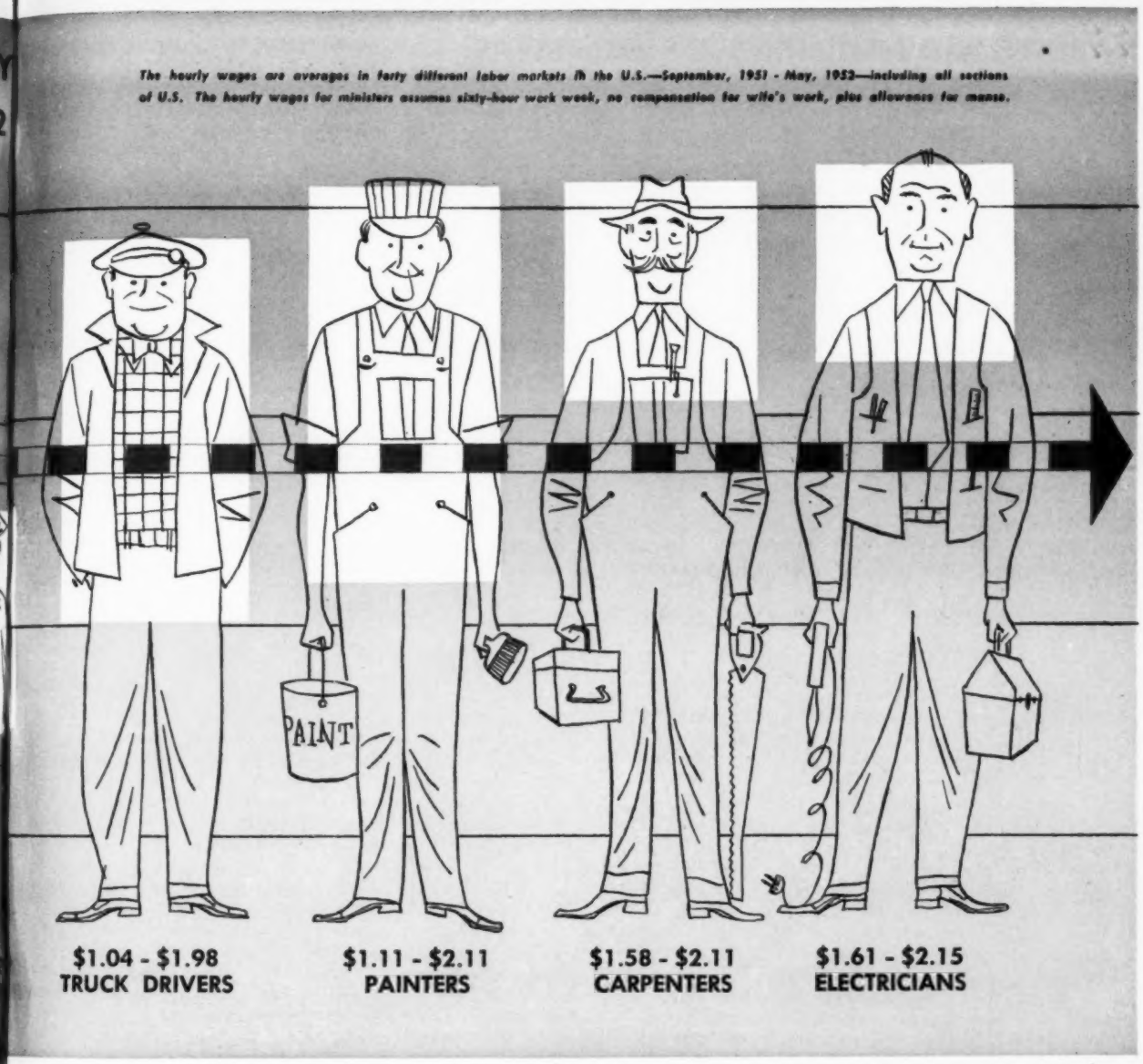

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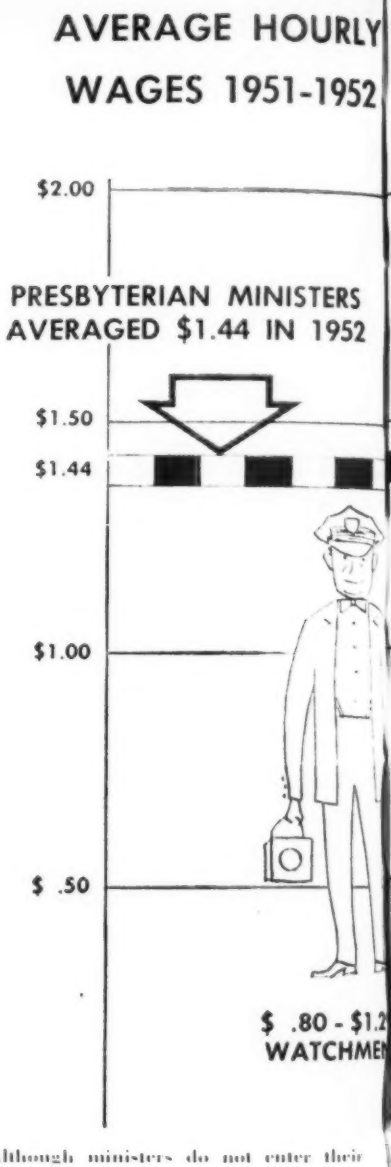

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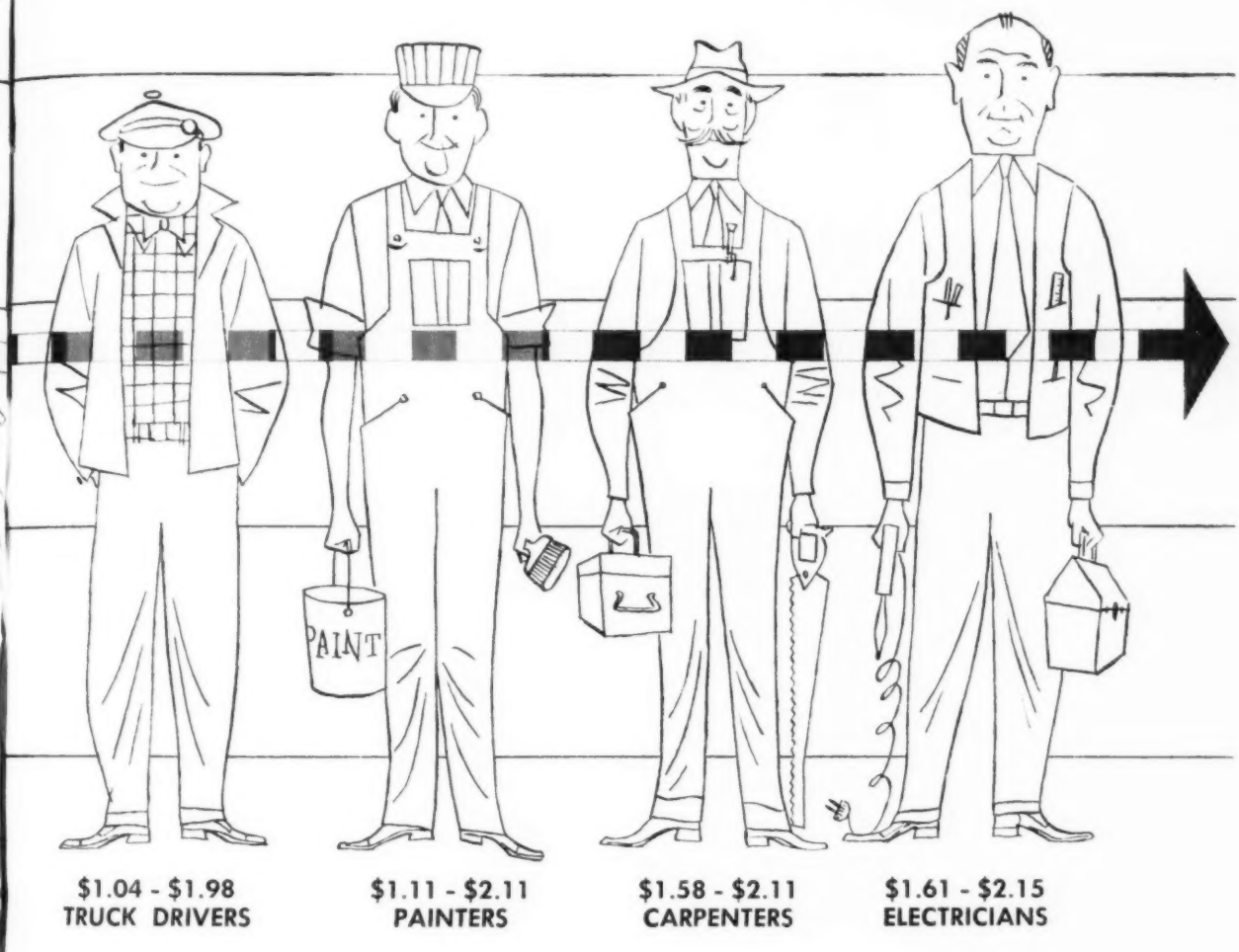

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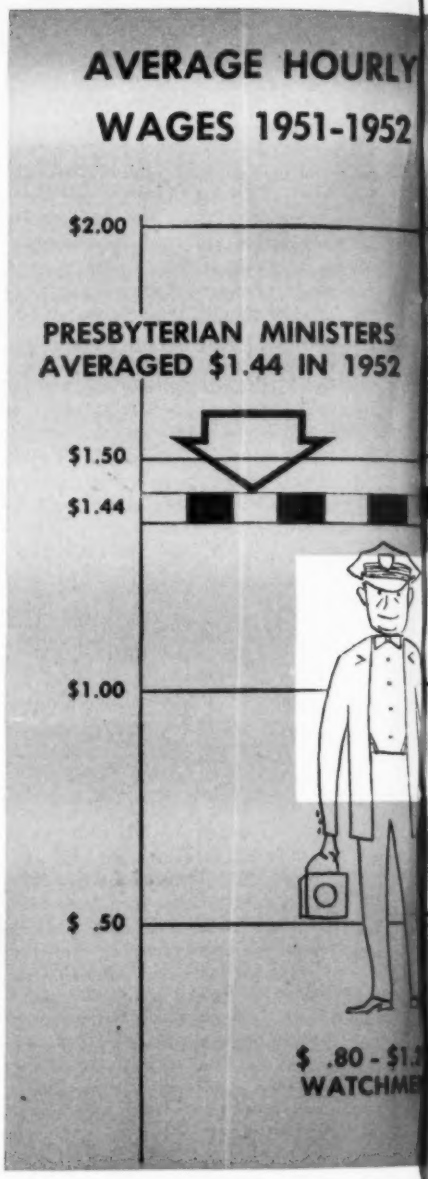

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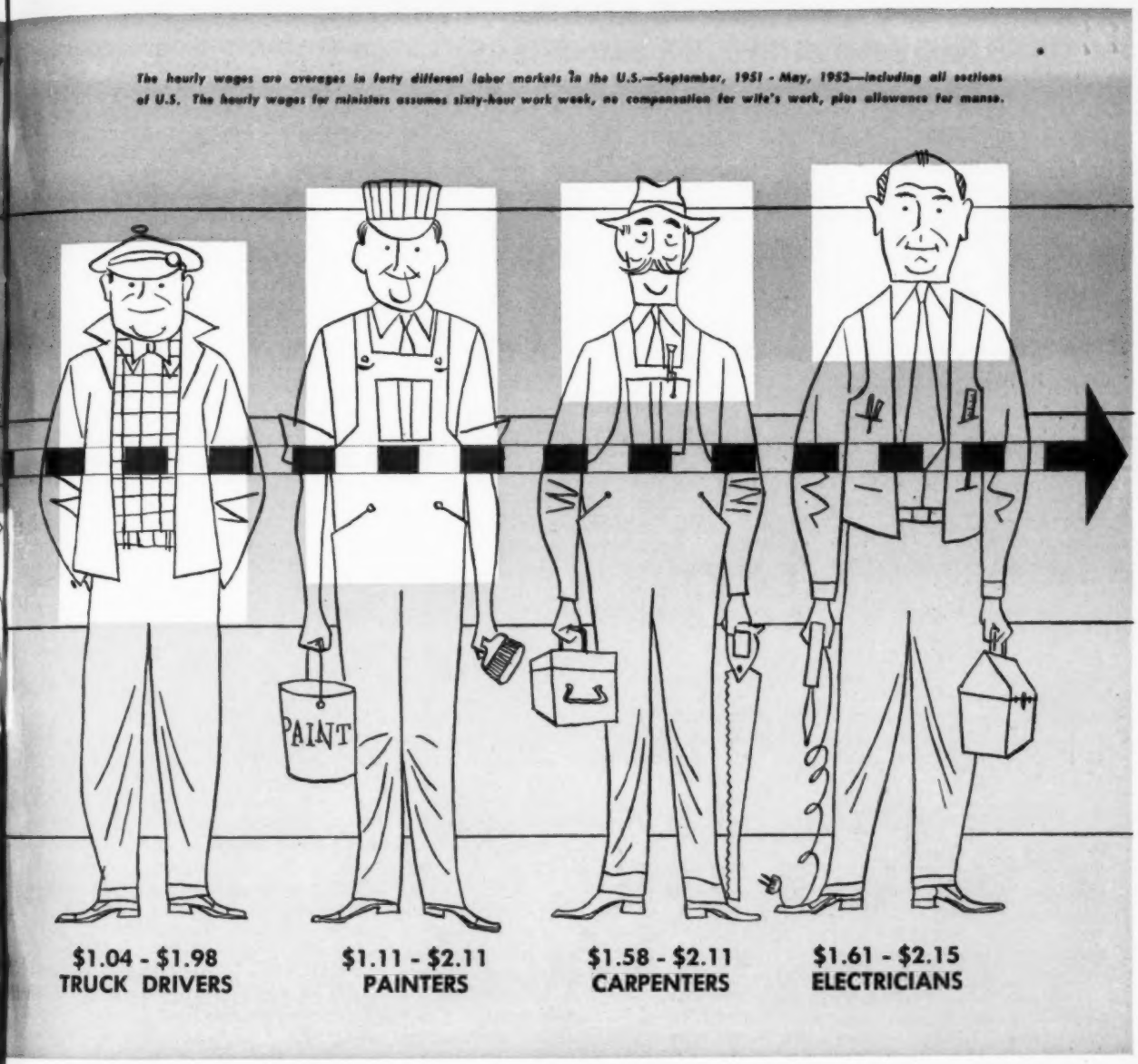

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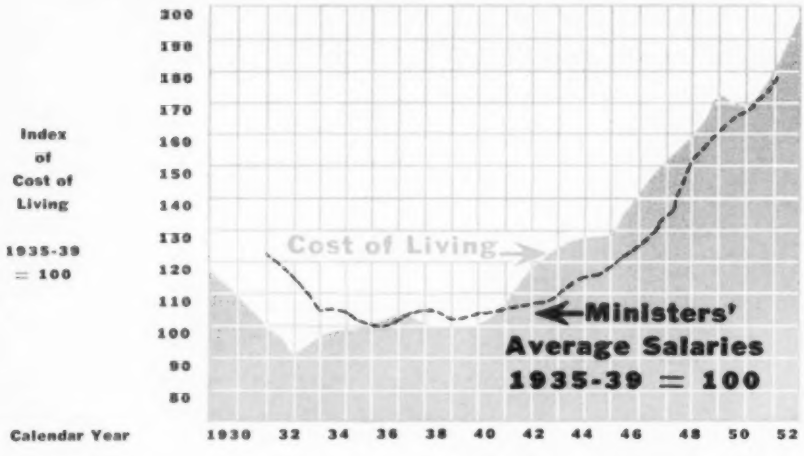

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The actual average starting salary of all ministers who began service in our denomination in 1952, counting only those of age thirty-two or under, was $3,180 cash plus the free use of the manse. Assuming 15 per cent for manse, this meant a starting salary of $3,650 per year, and if these salaries increase in about the same ratio as they have in the past, it will mean that these ministers may expect salary incomes in their forties or fifties of approximately $9,000 per year. In other words, cash salaries to ministers may be expected to continue their upward trend, and it may not be uncommon for many to be receiving $7,500 plus manse in another fifteen or twenty years.

Averages, however, do not tell the whole story. One is reminded of the story of the statistician who drowned when wading in a lake whose average depth was fourteen inches, because he stepped into a place that wasn't average. The official records show that in 1952 there were 182 pastors serving local churches for salaries of less than $2,400 per year. This means that these ministers were receiving cash grants of less than $2,100 per year plus manse, or about forty dollars per week. It need hardly be said that such an income is inadequate to support a family and children.

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In going back as far as 1930, the figures show that average salaries followed the cost of living in going down and were behind approximately two years in this descent. When the cost of living started going up, the time lag between ministers' salaries going up was as much as three years or more, but in recent years it has caught up to a point where it is only about one year behind. On the whole this is good, though in order to be fair, ministers' salaries still have to be increased if they are to catch up with the cost of living (even though the cost of living has leveled off). The distressing part is that some few presbyteries have taken virtually no constructive interest in the adjustments in their ministers' salaries. These are the cause of the average being as sluggish on the up-grade as it appears to be.

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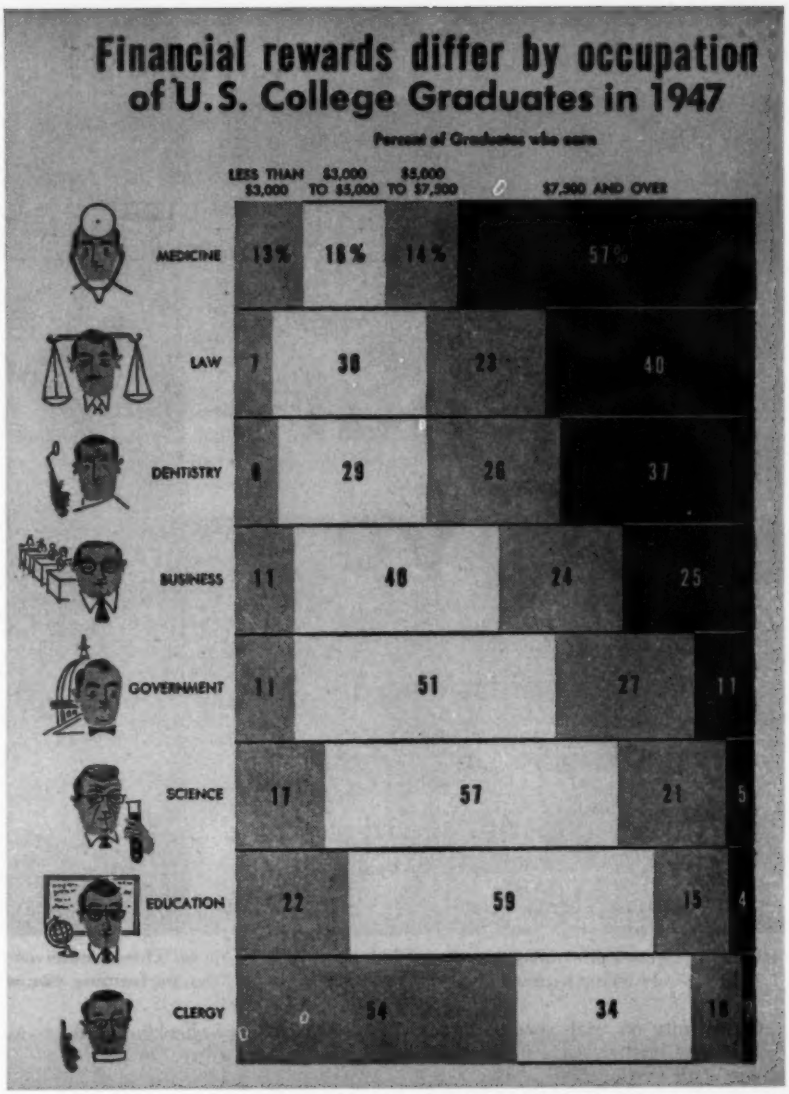

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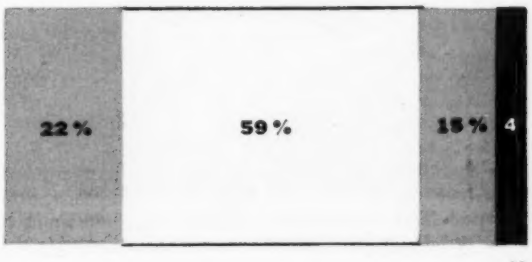

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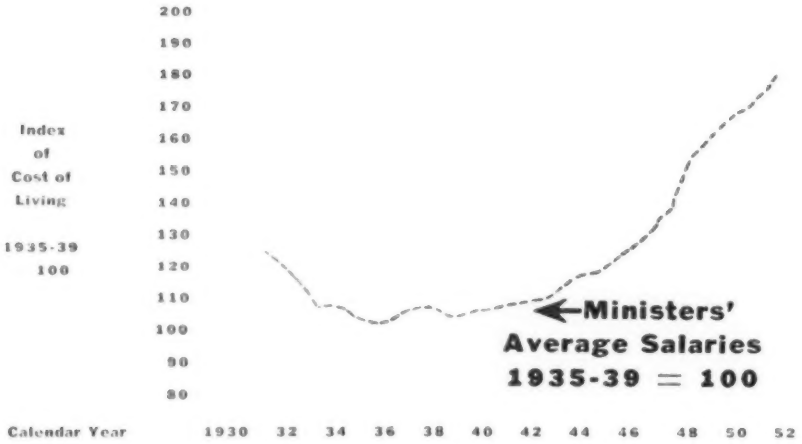

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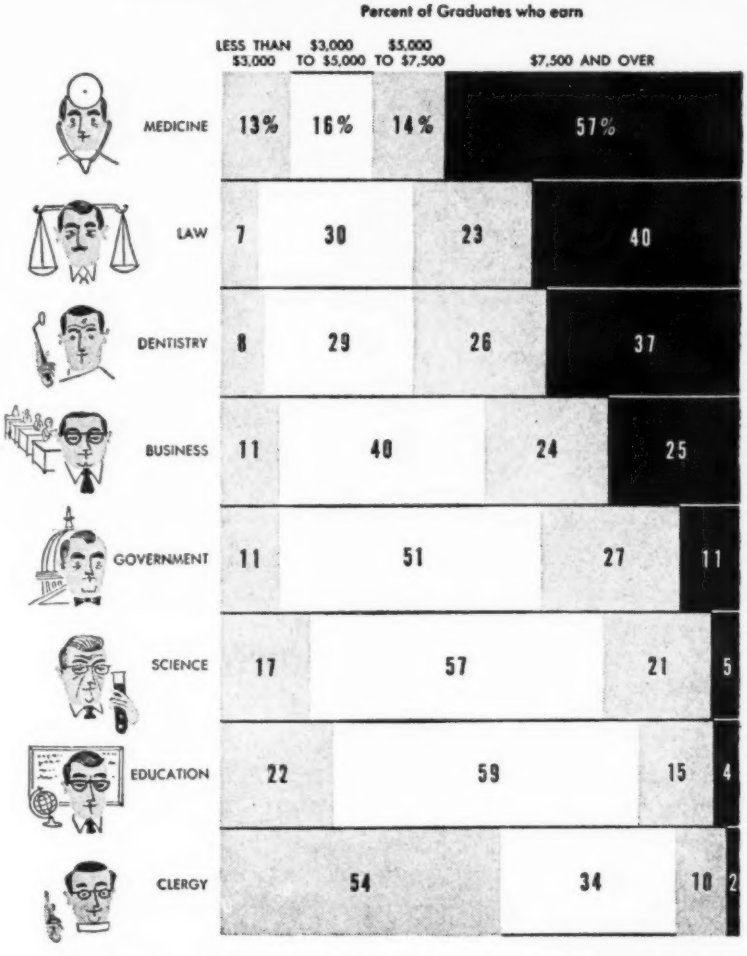
Financial rewards differ by occupation of U.S. College Graduates in 1947



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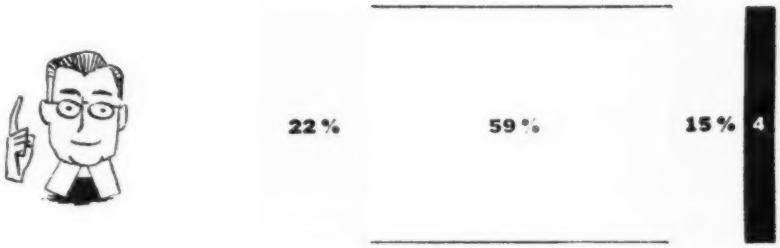
Presbyterian Ministers 1952 Cash Salary



All That I Have

The jury must decide: Is it crazy to be grateful to God and generous to men?

"These God-given hands!" says Dr. Charlie Grayson *(left)* after performing "impossible" surgery. "For a man so endowed, I

Christianity on trial—specifically, the limits of Christian generosity—is the theme of this year's Presbyterian U.S.A. stewardship film. The fifty-five-minute movie *All That I Have* (Family Films, Inc.) presents an unusual courtroom conflict. Wealthy, retired Dr. Charlie Grayson (played by Houseley Stevenson) has contributed thousands of his hard-earned dollars to various needy people and to his church – to the extent that his nephews consider him incompetent to manage his own money. Dr. Grayson has been called into court, and with his lawyer, Peter Grover (Bob Stevenson), prepares to defend his activities against an unsympathetic jury.

"We're not looking for sympathy, Peter," is Dr. Charlie's remark. "Convincing such a jury will not only vindicate my actions, but will also prove the teachings of our Lord." Peter shakes his head doubtfully.

The plaintiffs' attorney, Gordon Palmer (Onslow Stevens) calls his witnesses, to prove Dr. Grayson mentally unsound. The vice-president of Midvale Bank tells how the old doctor opened "just an ordinary checking account—under the name of . . . er . . . just . . . Charlie," for needy people usually considered unworthy or ineligible. When asked if social workers weren't better judges of who is deserving, Dr. Charlie had answered, "That's debatable."

Lawyer Palmer calls to the witness stand ex-convict "Louie the Lump," his friend Mrs. Dalton, the doctor's own housekeeper, a detective hired by the nephews.

Peter cannot refute their damaging words—he can only recall the witnesses for additional testimony.

He tries to build up the doctor's case, show his motivations as "the sane impulses of a godly man, who realized that he could never have reached the pinnacle of success without divine help . . . and felt that his accumulated worldly goods were not actually his—but God's."

Weighing heavily on Dr. Grayson's side of the case is his own testimony. He includes simple passages from a sermon by his pastor which had reminded him how much he—how much we all—owe to God. He decided to give $50,000 to his church. Lawyer Palmer insists that the minister had used tactics of "persuasion." But Dr. Charlie says, "No. He merely opened my eyes. That's all. Mr. Palmer, there's only one reason why I wish to give that money to the church. It comes from here." He indicates his heart.

The jurors exchange glances. One of them asks the court stenographer to reread part of the doctor's testimony: "Me? a self-made man? No, I'm what I am only by the grace of God. And everything I have, I owe to God."

One by one the witnesses clarify their former answers.

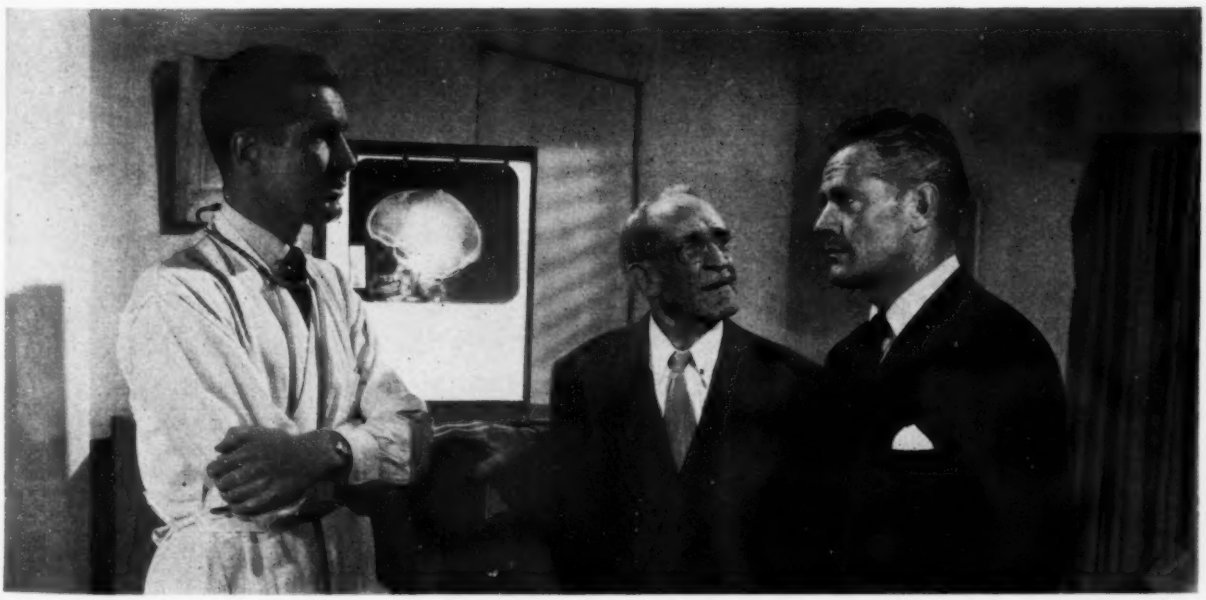
Opposing counsel Palmer unwittingly provides comic relief when he cross-examines Ben Renson, helped by the doctor ("Nobody ever give me a chance before. . . . Sure, I'm happy. Are ya kiddin'?"). Palmer tries to prove Ben's new magazine stand is a front for gamblers; Ben says, "No sir, you must've placed your bets at some other stand!"

The lawyer who called Dr. Grayson "mentally incompetent" is called to the stand, forced to admit that he gives to a church. Grayson's lawyer asks, "Why?"

have been most ungrateful." He decides to open a bank account for the needy.

Mrs. Dalton receives $400 for "poor Freddie's" funeral. Freddie was her cat. Court case resulted when doctor's nephews claimed money was "wasted" on such people.

"Say Mac, are ya on the level?" exclaims ex-conviet Louie the Lump," when Dr. Charlie presents a check and says, "A few dollars can change a man's whole outlook."



Pastor Goodwyn *(right)* with Dr. Charlie and colleague discuss x-ray of child's head. Only Dr. Charlie can do the needed surgery. Pastor reminds jury that the retired doctor hazarded and expertly completed the operation, saving the child's life.

Housekeeper reports she watched pastor "hypnotize" the doctor into giving a large sum to the church. But later testimony proves the gift was doctor's own idea.

All That I Have

Feature-length film now available to Presbyterians

This is a good movie from many viewpoints. The original story, by Leete F. Brown, developed into the screenplay by Charles F. Royal for Family Films, combines suspense and perceptive characterization with a moral issue set in dramatic controversy.

The leading actors are experienced and well-known, and give convincing performances. Most of them have acted with leading stars in movies and on television.

All That I Have won the principal 1952 Freedoms Foundation award in the 16mm Motion Picture Category—at Valley Forge, Pennsylvania, in February. The film has had favorable reviews from motion picture critics.

Originally produced, last year, by the Lutheran Church-Missouri Synod, *All That I Have* has been chosen by the Presbyterian Church as the fifth in its series of films to be made available free of charge to all our local churches.

As a Presbyterian stewardship film it was premiered at the General Assembly in Minneapolis, on Monday evening, June 1. It is offered to congregations as part of the Planned Education program of the Department of Stewardship and Promotion. Information concerning local showings should be made through presbyteries.

—Peggy Gwynn Oppenlander

Tense moment arrives as jury prepares to give verdict. Favorable testimony has balanced adverse. Thoughtful jurors ponder Dr. Charlie's explanation, "No man can call anything his own. He is merely the steward of things committed to him by the Lord."

Communist machine-gun fire dropped him in combat. But whole blood kept him alive, saw him through the hospital. He thanks you for his life.

She'd been exposed to polio. A new serum, *Gamma Globulin*, made from blood, helped ward off the dread disease. She thanks you for her life.

A tornado whipped suddenly across her home town. She was badly injured by falling debris. But a quick operation, several transfusions pulled her through. She thanks you for her life.

Three grateful people say: "we're HERE... because you were THERE!"

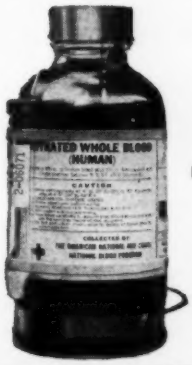
Each one of these people is alive today because someone gave blood.

If you've given blood before, you know how easy it is—how quick and painless. And you know what a wonderful feeling it is when you realize that what you've done may give another person his life.

Now you are asked to give blood . . . again and again. And you can do it safely every 3 months.

Because America's need for blood has increased enormously—for our armed forces, for accident and disaster victims at home, for new disease-fighting serums.

Many a life hangs in the balance! Will you help? Call your Red Cross, Armed Forces or Community Blood Donor Center today!



NATIONAL BLOOD PROGRAM

GIVE BLOOD

...give it again and again

Eda Borseth, who travels 17,000 miles and visits 250 churches a year, gets ready for another trip. Stowing a case of books in the crowded trunk of her car is Rev. John D. McDowell, pastor of newly formed Trinity Presbyterian Church, Natick, Mass.

Roving Adviser

by MARY ANN GEHRES

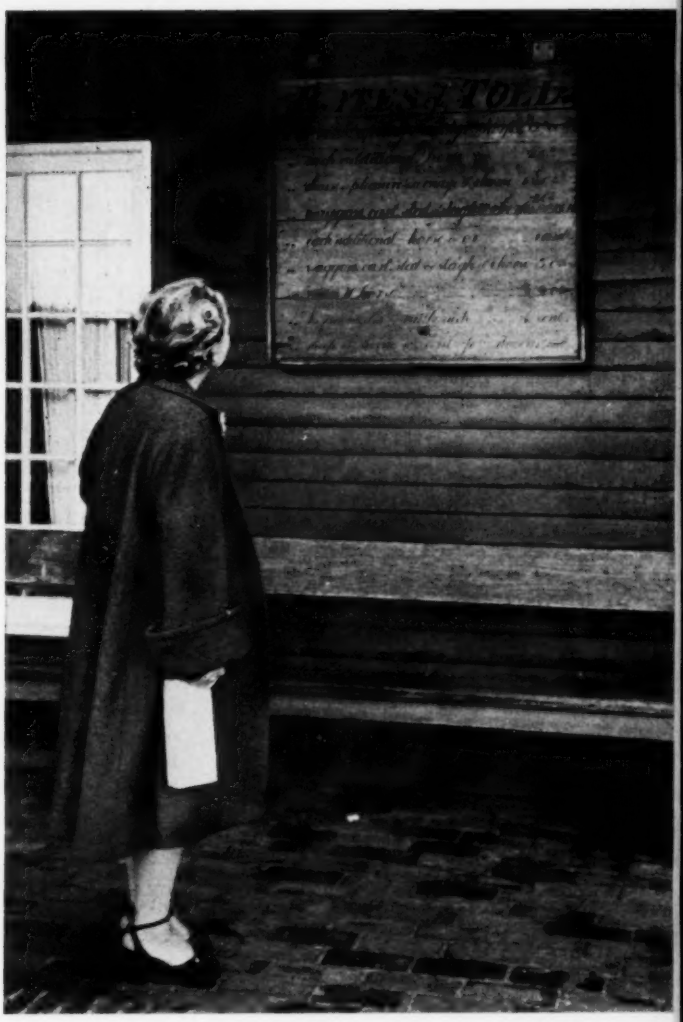
It is possible that, year in and year out, Eda O. Borseth and the seven other "roving advisers" of the Board of Christian Education visit more congregations and meet more Presbyterians than anyone else in the Church. In slightly less than three years, Miss Borseth has driven 50,000 miles, called at more than 750 churches, and talked with at least 8,000 church people. But the purpose for her peregrinations is the same everywhere: to help teachers teach and parents understand their responsibility in the Christian education of their children.

Eda Borseth's daily routine is a kaleidoscope of meetings with teachers, church officers, pastors, parents, Christian education committees, presbyteries and presbyterials, synods and synodicals. For each of these groups, she interprets the Board's aims and philosophy of religious education, and how the Christian Faith and Life Curriculum fits into the pattern. In question-and-answer periods, Eda applies her professional experience and observations of other churches' programs to specific local problems. She speaks mildly, but with such enthusiasm and confidence, that most of her audience catches a glimpse of her vision of what Christian education can be, the vision which keeps her on the road forty weeks a year.

On a church-a-day schedule, Eda visits congregations in New York, New Jersey, and New England. On her agenda are churches, both Presbyterian and those of other denominations, which use the Christian Faith and Life Curricu-

Rev. W. D. Knight *(left)* and Rev. D. S. Derogatis, Providence Presbytery education chairman, help Eda plan her itinerary.

At Natick, Eda discusses home use of curriculum with three parents, the J. R. Blackburns and Mrs. C. H. Breidenthal *(left)*.



There's time for a visit to Stourbridge, reconstructed colonial village, on the road between Boston and Springfield, Mass.

lum, new churches in the process of setting up the curriculum, and churches using other materials. Frequently Eda conducts demonstration classes and workshops for teachers. During June and July, she lends a hand at leadership-training conferences and teacher-training schools.

Practically everything in Eda Borseth's life converges into an ideal background for her present vocation. She grew up on a farm in Minnesota and studied at St. Cloud Teachers' College and the University of Minnesota. She was a teacher in a rural school, where she developed insights into the problems of the country churches that she visits. Later, she taught several elementary grades, with art and dramatics her specialties.

During vacations, Eda frequently was a leader at young people's conferences. She recalls "a growing awareness of the need for trained Christian leadership for children and young people." After mulling over the situation for a while, she decided to train for professional work in Christian education.

While attending the Presbyterian College of Christian Education in Chicago, she was a member of the Samaritan Neighborhood House staff. Her seven years as Director of Religious Education at the House of Hope Church in St. Paul, Minnesota, brought her an understanding of the intricacies of church-school teaching and city living. In her last two years there, the church school used the newly introduced curriculum, for which Eda soon acquired a tremendous interest. In 1950 she became a commissioned church worker of the Presbytery of St. Paul.

When asked by the Board of Christian Education to become a Publication Department Field Representative (PDFR), Eda Borseth was confronted with a difficult decision. Being on the road forty weeks a year meant an unsettled pattern of living and lengthy separation from her father and large family of sisters and brothers, nephews and nieces. It would necessitate leaving a job in which she had had conspicuously successful results. Her hobbies, painting and sewing—which a transient life would prohibit—would have to be restricted to vacations only. Being constantly on the move would prevent participation in a well-liked activity: helping young people to stage religious dramas. But she thought of the need for trained leaders of youth—and here was an opportunity to work with hundreds of them—and in September, 1950, Eda became a PDFR.

Eda worked in the Synod of Mid-South for a year, then was assigned her territory in the northeastern states, which, though not as extensive in area as some of the other PDFR's territories, is densely populated. In each of these synods, one of the Board's synod field directors (Dr. Walter D. Cavert in New York; Dr. Frank D. Getty in New Jersey; and Dr. Walter D. Knight in New England) helps in scheduling Eda's itiner-

It's hard to tell who is enjoying the demonstration class more: Eda or the kindergarten youngsters of Trinity Church, Natick.

After speaking at the spring meeting of Providence Presbytery, Eda addresses the Presbyterial at First Church, Newport, R. I.

Busman's holiday: on her day off, Eda stops in at Stamford, Conn., public library, finds Westminster Press books on shelves.

ary, briefs her on local situations, and gives her the benefit of long experience in the locality. Supervisor of all the PDFR's is the Reverend S. Turner Ritenour, Director of Church School Curriculum, in Philadelphia. The Board provides their services without charge to the local churches, and owns the cars in which the PDFR's travel.

For many whose work is housebound or deskbound, the life of a roving adviser would seem exciting: meeting different people every day, traveling in unfamiliar country, living in hotels and motels, and eating in restaurants. But living out of a suitcase, as any traveling saleswoman can testify, is not glamorous.

The pace is also fatiguing. Every week an educational counselor is scheduled five days of church appointments, a day for making reports and planning, and a day for leisure. On her traveling days, she has at least one meeting on her itinerary, but more often two or three, sometimes miles apart. Keeping a morning appointment frequently involves getting up at six, after an evening meeting that ran well past midnight, and driving through city traffic in the rush hour. Even with detailed directions from the host pastor, Midwest-reared Eda finds it hard to find her way through the maze of New England streets. And frequently there's the frustrating experience of going through a picturesque old town she had always wanted to explore. She sees art galleries and has to pass them by, because there's not a minute to lose in getting to her next appointment. Moreover, a PDFR has to be on her toes as soon as she gets inside a church door. She probably will not return for at least a year, and has to compress as much as possible into the meeting. Wherever she goes, she is the Board in the eyes of the local congregation—with the concomitant strain of knowing that some misunderstood remark could undo much effort on the parts of many people.

Even Eda's day off is seldom relaxing. Occasionally she gets to see a movie, or has a few hours to spend on her traveling avocation—writing poetry. But there usually is planning to be done, or a church may need special help. (Eda has been known to drive 150 miles on her "day for leisure" to conduct a demonstration class or meet with parents.) "If I didn't love the work, I couldn't endure the pace," Eda told us.

But the hardest part of a roving adviser's job is the loneliness, the experience of being isolated in a crowd of unfamiliar faces. Much of the time Eda lives alone, eats alone, drives alone, relaxes alone, and worships alone. The mo-

Seventeen thousand miles a year mean scenic drives in the spring, trips over icy roads, engine trouble day or night. After a late meeting at Woodbury-Union Church, Conimicut, R. I., Eda finds that her car lights have failed, and she stops at a garage.

bility of her work, the here-today-gone-tomorrow life, precludes sustained friendships. But as Eda says, "The close fellowship I find in church meetings has to tide me over the lonely hours. The congeniality of people interested in a common purpose, which I feel every day, is something I never forget."

Of course, it's impossible to measure quantitatively such an intangible as the influence of Eda's work, but the comments which filter back to the Board give an estimate.

"Miss Borseth is that rare combination of idealistic Christianity and down-to-earth practicality," wrote a church school superintendent from New Jersey.

Dr. Knight observed: "Eda is about as good news as you can imagine in making everyone in the teaching process aware of his responsibilities. I know of no place where she has been that hasn't asked, 'How soon may we have her back?' "

Her journeys over for two days, Eda sets up an office in her Stamford hotel room and prepares a report on her activities for the Board of Christian Education.

NEWS

165th General Assembly: A Call to Action

"The most fundamental question before the Church is always the question of its willingness and zeal to share its faith and extend its ministry beyond its present borders. I say this is the most fundamental question because experience shows that it is precedent to every other decision we are called on to make.

"It involves the basic evangelistic and missionary motives of the Church, its sense of fellowship, its sensitivity to unfamiliar need. What results if the Church becomes content merely to stay where it happens now to be? Or if it is satisfied to restrict its fellowship? Or if it looks with unseeing eyes at the whole moving spectacle of the migrations and struggles of men? Something dries up within it.

"To have a mission enterprise is good; to be a missionary Church is far better. This is the Church's call to mission and unity, a call not just to do something but to be something."

—Retiring Moderator HERMANN N. MORSE

The Church Chooses A New Moderator

The day was blustery in Minneapolis, more like the middle of March than Thursday, May 28. At first it was clear, but then clouds and scattered rain settled over the center of the city.

If the weather was uncertain, so were the feelings of the hundreds of Presbyterians who were gathering in Minneapolis's huge, gray municipal auditorium at the edge of the center city loop district.

It was Thursday afternoon. The 165th General Assembly of the Presbyterian Church U.S.A. had begun that morning with the traditional and solemnly glorious service of Holy Communion for more than 3,000 participants. The next order of business was the election of the Moderator. The known candidates were short, cheerful Dr. John Watson Christie, veteran pastor and historian from Wilmington, Delaware, and tall, white-haired Dr. John A. Mackay, president of Princeton Theological Seminary, Princeton, New Jersey. The usual rumors about additional candidates had reached most of the some 860 commissioners who were getting ready to vote. As in years past, one of the most dramatic events in the Church was about to be enacted anew.

Voices rustled on the floor of the Assembly as the twenty-two electing sections were organized. Then retiring Moderator Hermann N. Morse, with his usual dry humor, quieted the voices and scanned the vast rows of commissioners in search of a nominator. Dr. William Thomson Hanzsche, pastor of the Prospect Street Presbyterian Church in Trenton, New Jersey, was recognized by Dr. Morse. The stocky New Jersey pastor walked quietly to the speaker's stand and put in nomination the name of John Mackay.

General Assembly News

More than a dozen pages in the next issue of PRESBYTERIAN LIFE will be devoted to news and photos of the 1953 Assembly.

A lanky elder from Georgetown, Delaware, then came to the stage of the auditorium. He was James M. Tunnell, Jr., associate justice of the Delaware Supreme Court. His candidate was John Christie. Dr. Morse returned to the chair and asked for further nominations. There were a few moments of intense silence, and then a motion that the nominations be closed. The two candidates, both of whom had withdrawn in favor of Dr. Morse in 1952, were alone in the contest.

Dr. Jarvis M. Cotton, vice-president of Western Theological Seminary, Pittsburgh, Pennsylvania, seconded the nomination of Dr. Christie. Dr. C. Ralston Smith, pastor of the First Presbyterian Church, Oklahoma City, spoke for Dr. Mackay. Then there was a buzz of excitement as each commissioner marked his secret ballot.

After the ballots were collected and the candidates had left the hall, Dr. Eugene Carson Blake, Stated Clerk of the General Assembly, read off the totals for each section. The count was fairly close in most sections but the result was clear before the totals were announced. The new Moderator was the Scottish-born son of a Highlands tailor—a man whose name was familiar to Protestants throughout the world—John Alexander Mackay.

The final vote was Mackay, 553, and Christie, 308. But gallant John Christie, who drew strong support from every part of the nation, moved that the election be made unanimous. This was done after Dr. Christie received a rousing hand from the commissioners and the hundreds of visitors in the crowded auditorium. Dr. Hanzsche and Dr. Smith were sent by Dr. Morse to bring the new Moderator to the platform, where he was met with a standing ovation.

"I must say I've looked forward to this moment," said Dr. Morse to his successor. Dr. Morse presented Dr. Mackay with the Moderator's Celtic Cross, a duplicate of which is worn by the Moderator of the Presbyterian Church U.S. The retiring Moderator also announced to the Assembly that the Moderator of the United Presbyterian Church would be presented with a similar cross at the United Church's General Assembly in June. Then Dr. Morse smiled at Dr. Mackay and told him, "I resign with a great deal of happiness and commit you to the mercies of your brethren."

At this moment, the two Moderators were greeted by a group of photographers who began to take quick shots. "Posterity is going to be greatly edified," said Dr. Morse as the photos were being taken. "There's no doubt about the problems of the modern era," observed Dr. Mackay as the flash bulbs popped.

The newly elected Moderator then thanked the commissioners for their support and pledged his service to the Assembly. He praised "my friend, John Christie" and said of Dr. Morse, "I wonder if people realize what he has meant to Protestant Christianity. We thank him for what he has done and what he has been for the Church."

Moderator Mackay then turned to the business of the day. The Presbyterian Church had elected a new presiding officer for its governing body and was ready to consider the Church's progress and its plans. The next morning the Moderator chose his Vice-Moderator—John Watson Christie.

Sixteen Training Schools Listed for Summer

Each summer as many as four thousand Presbyterians from various sections of the country have attended Leadership Training Schools conducted in their particular area. This summer will probably prove no exception, since six regional and ten synod schools have already begun enrollment efforts. Courses are provided for the following types of persons: for workers in Sunday, weekday, or vacation church schools; for parents who wish to guide the religious growth of their families; for youth leaders; for leaders in women's work; for directors of Christian education; for pastors; and for specialists in the field of music and audio-visual aids.

Training afforded by these courses has proved so valuable that many churches are providing in their budgets to send teachers and leaders to the summer schools.

A special feature at the schools this summer will be a Children's Laboratory School, where students will be able to observe skilled leaders teaching the fall (1953) units of the Christian Faith and Life curriculum to boys and girls. Particular attention will also be paid to a well rounded program for adults. At the School of the South, a one-room-church project will demonstrate how to develop an effective teaching program in one room.

A complete listing of the regional and synodical schools follows:

Regional Schools:

School of the South	
Maryville College,	
Maryville, Tennessee	June 14-20
School of the Midwest	
Coe College,	
Cedar Rapids, Iowa	July 27-Aug. 7
School of the Southwest	
Menaul School,	
Albuquerque, New Mexico	July 6-17
School of the Northwest	
Lewis and Clark College,	
Portland, Oregon	July 20-31
Wooster School	
Wooster College,	
Wooster, Ohio	July 20-31
Pacific Coast School	
San Anselmo Seminary,	
San Anselmo, California	July 20-31
Lake Tahoe	Aug. 3-14

Synod Schools:

California	
Pacific Palisades	Aug. 9-15
	16-22
	23-28
Illinois	
Decatur	July 5-11
	12-18
Michigan	
Alma	Aug. 23-29
Minnesota	
St. Paul	June 20-26
Montana	
Elliston	June 28-July 3
New York	
Cazenovia	July 12-18
Ohio	
Cincinnati	July 12-17
Pennsylvania and New Jersey	
Chambersburg	July 12-18
	19-25
Texas	
Buffalo Gap	June 22-26
Wyoming	
Story	July 2-11

At the recent centennial convocation of Beaver College, Jenkintown, Pennsylvania, Dr. Milton S. Eisenhower *(left)*, president of Pennsylvania State College, received the honorary degree of Doctor of Laws from Dr. Raymon Kistler, president of Beaver College. With them is Dr. Ruth L. Higgins, dean of the college.

Colombian Government Misuses Treaty with U.S.

In 1846 the United States signed a treaty of "peace, amity, navigation and commerce" with the Republic of Colombia (then called New Grenada). The treaty is still in effect today, although a new one is now being negotiated to replace it.

Article XIV of the treaty states: "The citizens of the United States residing in the territories of . . . New Grenada shall enjoy the most perfect and entire security of conscience, without being annoyed, prevented or disturbed on account of their religious belief. Neither shall they be annoyed, molested or disturbed in the proper exercise of their religion in private houses, or in the chapels or places of worship appointed for that purpose. . . ." The treaty gives the same rights to citizens of Colombia living in the U. S.

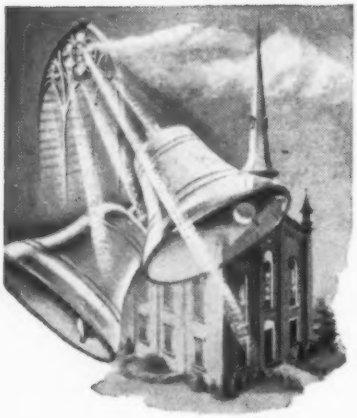
It is quite obvious that this treaty has nothing to do with Colombians practicing religion in their own country; their own constitution is supposed to cover that. And it is also well known that there were no radios in 1846 or for many years after.

But last month the Colombian government used the 1846 treaty as an excuse to close down the only remaining Protestant radio program in all of Colombia. It has been a year since all other radio programs of a Protestant nature were silenced.

And with strict censorship operating, the voice of Protestantism has now been completely shut out of Colombia's media of communication.

The last program was called *The March of the Gospel.* It was broadcast every Saturday afternoon at 5:30 P.M., E.S.T., from Radio Girardot, voice of the hot, Magdalena River port city of Girardot, located some sixty miles southwest of Bogota, the capital.

The program was sponsored by the Colombian Presbyterian Church of Girardot, and directed by the church's pastor, slim, good-natured Juan C. Rocha, thirty-three. It had been running for almost five years, and was, according to the station's owner, one of the most popular programs transmitted by Radio Girardot.



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NEWS

In the first week of May, a Roman Catholic priest from Girardot, Father Ruben Castro, inquired at the station about beginning a new program, to be called *The Catholic Hour*. He said that the Protestant program, of course, would have to be terminated before he would start his show. The priest was told that this would be impossible because the Protestant program had been licensed by the Ministry Communications in Bogota. The priest replied that it was not possible for a Protestant program to be broadcast in Colombia, and said he would investigate the matter.

On Saturday morning, May 9, Father Castro returned to Radio Girardot to ask if an order had been received from the Ministry of Communications regarding *The March of the Gospel*. There was none, and Juan Rocha went on with his program that afternoon.

At mass on Sunday, May 10, a Roman Catholic priest announced that the Protestant program had been suppressed. On Monday morning, May 11, Radio Girardot received a letter from Sr. Guillermo Moncayo, secretary general of the Colombian Ministry of Communications. The letter, dated May 5, banned further airing of the Protestant radio program.

Sr. Moncayo stated, as his reason for the ban, "In effect, the Treaty of the 12th of December of 1846 between Colombia and the United States of America expresses the right of freedom of conscience for citizens of that country, but limits their religious practices to those celebrated within their temples or chapels. Therefore, freedom of worship cannot be used as a pretext to engage in activities other than prayer, which activities infringe upon other liberties. Thus you clearly understand that this does not disregard the constitutional principle which guarantees freedom of such worship that is not contrary to Christian morals and the law. It has to do only with the adjusting of this guarantee in accordance with international treaties."

The Evangelical Confederation of Colombia, in releasing this information to the outside world, noted, "It is not quite clear what a trade treaty of 1846 with the United States has to do with the right of a Colombian citizen to preach over a Colombian radio station. Those who signed the treaty for the United States in 1846 probably did not realize that in doing so they were signing away the rights of Colombian citizens."

And Sr. Moncayo, the communications minister, also did not realize that, by calling attention to the 1846 treaty, he also called to the attention of informed American Protestants that the treaty's provisions about "security of conscience" for American citizens in Colombia have been violated at least twenty-five times in the past three years through beatings, attacks on "private houses" and chapels, and by threats and intimidation. And that at least ten of these treaty violations have been reported formally to the Colombian government by the United States government without any results having been achieved.

Four Presbyterians Win Citizenship Awards

A nineteen-year-old Presbyterian girl recently won the national award in the second annual citizenship contest sponsored by the International Society of Christian Endeavor. Miss Dortha Tillman, a member of Highland Park Presbyterian Church, Denver, Colorado, received the $250 prize for her "Letter to My Congressman" on the subject of Christian citizenship. The contest was open to young people throughout the country between fifteen and nineteen years old.

Miss Dortha Tillman

Miss Tillman has long been active in Church and youth activities. In the fall she plans to enter Presbyterian-related Whitworth College, Spokane, Washington, where she will major in religious journalism.

Three other Presbyterian girls won top honors in their respective state contests, from which the national winner was selected.

Miss Barbara L. Smyrl, of the First Presbyterian Church, Mt. Holly, New Jersey, was awarded a fifty-dollar prize for winning both the New Jersey and the Middle Atlantic Regional contests. Miss Bess Ann Gamm, sixteen, a member of the Providence Presbyterian Church, Bowling Green, Missouri, received top honors as winner of the state contest. Miss Sharon Lighty, seventeen, of the Lebanon Presbyterian Church, San Francisco, California, won the contest in her state.

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In the 342 years since the King James Version was published, dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

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Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the timeless beauty of the King James Version, but freed the Bible from outdated expressions that make it difficult to read.

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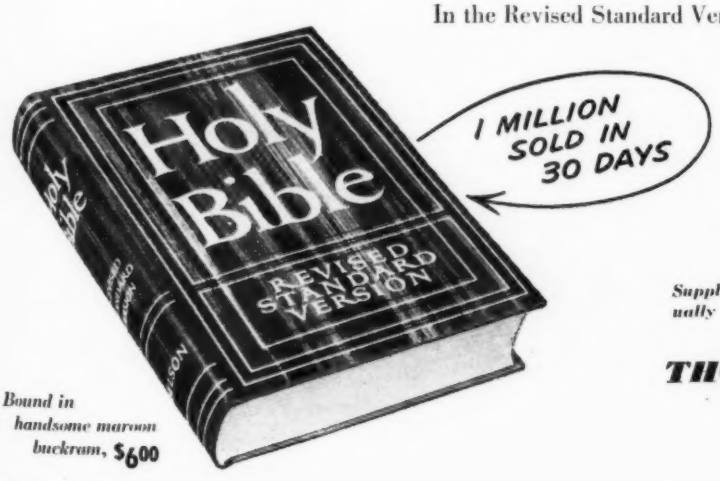

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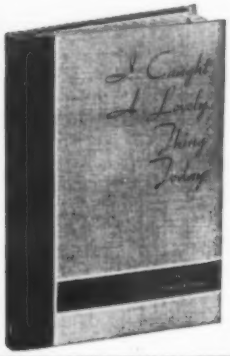

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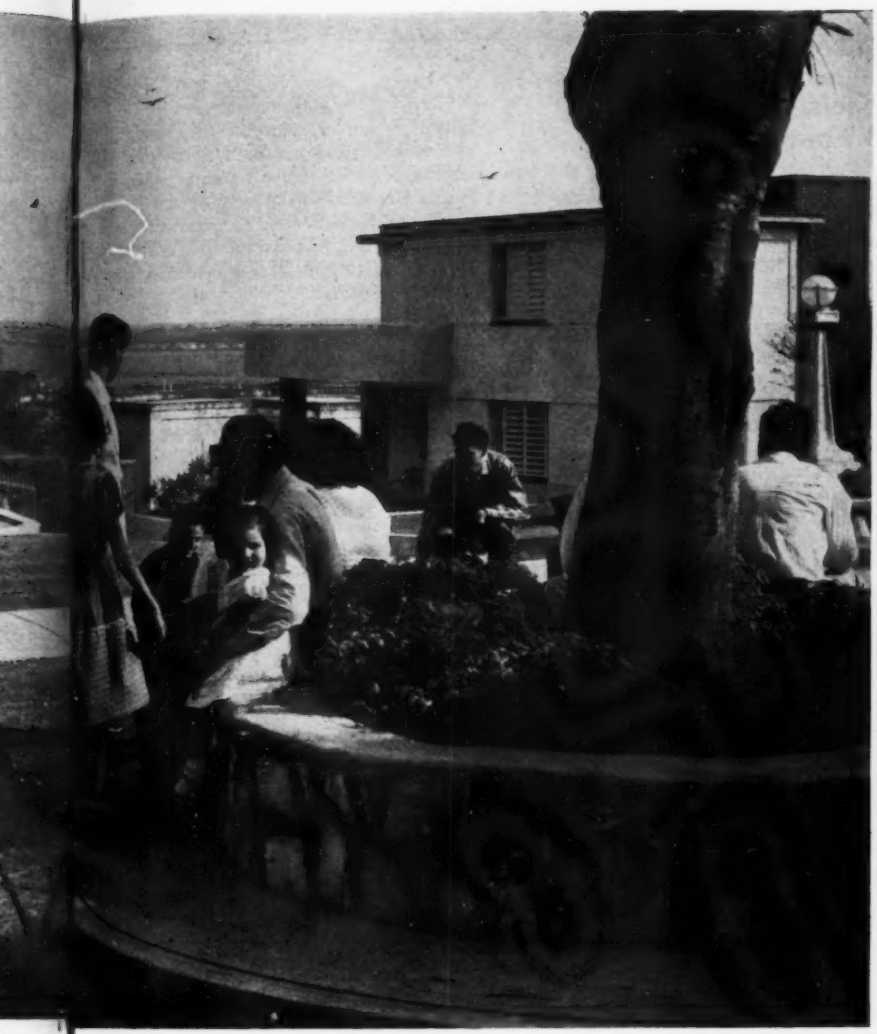
After classes seminarians and families

The Church in Cuba: Seminary by the Sea

Three Cuban men and a young woman from Puerto Rico this month will comprise the fifth class to graduate from a unique seminary, and one in which Presbyterians had a large share in establishing. The three future ministers and one director of Christian education are part of the twenty-seven-member student body of the Evangelical Theological Seminary of Matanzas, Cuba.

The seminary observed its fifth anniversary in 1951, having opened in the fall of 1946 as a joint venture of the Presbyterian and Methodist Churches. Both denominations believed that establishing separate seminaries would be too costly for the number of students. Moreover, they felt that bringing Cuban seminarians to the United States for training would deprive the national churches of Cuba of valuable assistance which students could give during undergraduate days. Two years ago the Episcopal



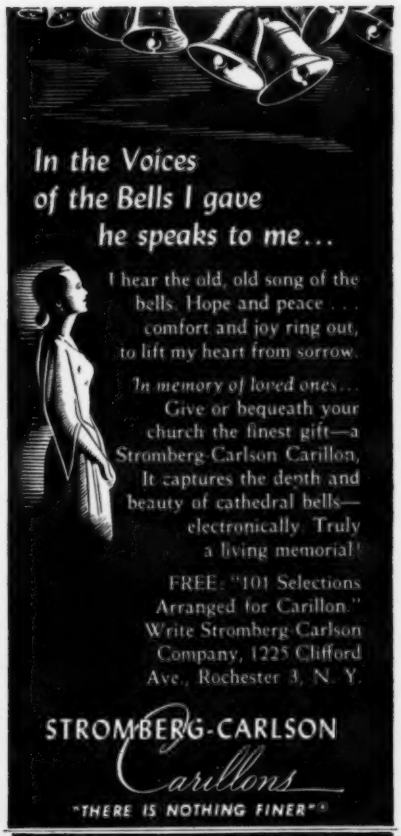
meet on campus. Seminary is on hill overlooking city, beautiful Bay of Matanzas.

Church of Cuba became a participating denomination, although students for that church's ministry had studied previously at Matanzas. A number of Baptist seminarians have also been enrolled as well as undergraduates from other denominations. Each of the three churches responsible for the support of Matanzas shares equally in naming faculty members and in raising funds for construction and maintenance.

The first group to enter Matanzas attended classes in a large, old house which had been used as a social work center for the Methodist Church. In seven years the original building has been enlarged, a library and dining hall have been erected, and additional housing facilities for students and faculty have been provided. The teaching staff, too, has grown. There are now four full-time professors and three part-time professors in addition to Dr. Alfonso Rodriguez, the president.

President Rodriguez is the clergyman who was in his early forties when he forsook his career as one of Cuba's best educators to enter the ministry. He was in the middle of his own seminary studies at Princeton when the Presbyterian and Methodist founders of Matanzas determined that he was to be president of the new seminary.

Although most of the student body consists of Cubans, four other countries or territories are currently represented: Venezuela, Colombia, Puerto Rico, and the United States. Like seminarians elsewhere, Matanzas undergraduates learn about the pastorate firsthand on Sundays while studying about it during the week. Nearly everyone has some regular preaching assignment. For two months during the summer students work intensively with small mission churches, often in rural areas. In addition, they pitch in to help keep the seminary grounds in good condition. Classes are conducted in Spanish – the language of Cuba – although the use of many textbooks in English makes the students proficient in both languages.



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NEWS

Social Security: A Fourth Bill

For the fourth time during the current session of Congress, a bill has been introduced which would extend social security coverage to clergymen. The latest bill is sponsored by Representative John E. Fogarty (D., R.I.) and would make coverage a voluntary matter. Mr. Fogarty said his measure (H. R. 5041) is designed to overcome a major objection to the three previous bills. It would not treat clergymen as employees and would make their participation completely voluntary, on an individual basis.

Moreover, the bill would provide that a church or religious organization which initially approved social security coverage for its clergy would be permitted to withdraw from the program after completion of a trial period.

The earlier bills were introduced by Representatives Albert Rains (D., Ala.), Robert W. Kean (R., N.J.), and John F. Shelley (D., Calif.).

"Coverage of ministers of religion has been discussed for several years," Mr. Fogarty said. "Many have talked with me about the problem. The difficulty has always been working out a satisfactory formula. My principal complaint with the bills already introduced is their treatment of ministers of religion as 'employees.' I don't like that concept, and I am certain that the ministers themselves do not look upon themselves as employees in any sense.

"In addition, I am extremely reluctant to approve federal legislation which treats the income of ministers or priests as 'wages' within the same context that appears in the section of the Internal Revenue Code that must be amended to extend social security coverage to them." Under the terms of Mr. Fogarty's bill, religious bodies would enter into the social security program by presenting a statement of waiver of exemption, executed by the duly constituted authorities of the church, district, diocese, or denomination. Terms of the proposed law provide that only those ministers who signed an acceptance of this waiver would be covered by it.

From time to time supplemental statements of waiver by additional ministers, including those newly ordained or commissioned, could be filed. In this way, Mr. Fogarty hopes to avoid any compulsion. Further, he provides that any religious group may withdraw its waiver of exemption upon two years' written notice, provided it has been in effect for at least eight years. This means that individuals, churches, or denominations can withdraw from Social Security coverage if a ten-year trial proves unsatisfactory for any reason.

Mr. Fogarty's bill would exempt from consideration as "stipend" the value of the parsonage furnished a clergyman. It also contains a clause making coverage under the social security program retroactive to January 1, 1951, the date on which the Act was extended to cover lay employees of religious as well as nonprofit institutions.

Women's Organizations Membership Rises

The biennial membership count of women belonging to Presbyterian Women's organizations shows a total of 506,923, according to figures released last month. The new statistics reveal a gain of 24,566 members since 1950. Women's giving also registered a considerable increase with the total of $2,998,940. Of this amount, $1,375,340 was given to the Board of National Missions, $1,316,402 to the Board of Foreign Missions, and $307,197 to the Board of Christian Education.

Flames Level Church

Recently fire completely destroyed the Community Presbyterian Church, Farmington, New Mexico (the Reverend Donald D. Edwards, pastor). At the time of the fire, the pastor's study had recently undergone refurnishing, and the recreation hall was in the process of being redecorated.

The congregation of over 250 members is now worshiping in a local theater, and nearby churches have arranged to accommodate Sunday school activities. Plans are in process for the erection of a new church building and education unit, at a cost of over $100,000.

Historical Symposium Set for October

"Aspects of American Presbyterianism" will be the theme of a historical symposium to be held at Western Theological Seminary, Pittsburgh, Pennsylvania, on October 2 and 3. The symposium is to be sponsored by the Presbyterian Historical Society of the Upper Ohio Valley.

The common heritage of Presbyterians U.S.A. and U.S., United Presbyterians, and Reformed Presbyterians, will be considered. Historians of the Methodist and Baptist Churches will help Presbyterians interpret their past. Drs. Gaius J. Slosser, Clifford M. Drury, and Lefferts Loetscher will represent Presbyterian U.S.A. seminaries; Drs. George A. Long and John A. Gerstner, Jr., from Pittsburgh-Xenia Seminary, will speak for the United Presbyterians. Spokesman for the Reformed Church will be Dr.

David Carson, of Geneva College. Present also will be Dr. Ernest Trice Thompson from Union (U.S.) Theological Seminary, Richmond, Virginia. Dr. William Warren Sweet, a Methodist, and Dr. Kenneth Scott Latourette, a Baptist, will appraise Presbyterian contributions to education and the world-wide Church. In addition, many other prominent scholars will take part in the varied program.

Since the dates of the symposium fall during World-Wide Communion Week, pastors have been urged to hold preparatory services on Wednesday or Thursday in order that they may spend Friday and Saturday at the seminary. Registration fee, which is $2.00, should be sent to the Reverend William Howard Ryall, Presbyterian Historical Society, 731 Ridge Avenue, Pittsburgh 12, Pennsylvania.

Dr. Daniel E. Kerr

New Huron President

Dr. Daniel E. Kerr *(above)*, president-elect of Huron College, Huron, South Dakota, is assuming his administrative duties this month, succeeding Dr. George F. McDougall, president of that institution since 1941, who is retiring.

Dr. Kerr has served pastorates in the First Presbyterian Church, Mediapolis, Iowa; the Daniels Park Presbyterian Church, Cedar Rapids, Iowa; the First Presbyterian Church, Lincoln, Illinois; and, since 1951, the First Presbyterian Church, Cartha, Missouri. During the Second World War Dr. Kerr served as a Navy chaplain at Norfolk, Virginia, and later went in that capacity to the Pacific theater – Japan, India, and the Philippines.

House of Commons Brings Up Colombia Persecutions

The problem of the persecution of Protestants in Colombia has not yet come up on the floor of the United States Congress, but last month it was discussed in Britain's House of Commons.

During the customary "question time" in Commons on May 4, Tom Driberg, a Laborite Member of Parliament and one of Britain's leading newspaper columnists, addressed Foreign Undersecretary Anthony Nutting.

Mr. Driberg asked Undersecretary Nutting if the latter's attention had been drawn to the April 12th attack on Yorkshire missionary Samuel Heap in Ubate, Colombia *(see P.L., May 30)*. The newsman M.P. mentioned this case and "similar infringements of human and legal rights and religious freedom." He wondered what the British government had done.

Mr. Nutting told the House that Britain had demanded a thorough investigation of the "serious, unprovoked attack" on Mr. Heap. The Foreign Office Secretary added that Britain's ambassador to Colombia had made similar protests in previous cases where the lives and properties of British missionaries had been involved. He noted at least six cases of violence against British nationals.

Mr. Driberg also asked if the previous protests had had any effect, "because it appears judging from the [Heap case] that these protests have done nothing to improve the situation."

This exchange, which received little or no mention in U.S. newspapers (the *New York Times* carried only a one-paragraph squib), was indicative of an awakened interest in Britain about Colombia.

PRESBYTERIAN LIFE's London correspondent, Shaun Herron, reported last month: The matter will not end there. There is growing activity in British church and political circles over Colombia. The persistent campaign of *The British Weekly* on the Colombian persecutions has moved church leaders into action. Assemblies and lesser courts of the churches have brought pressure on the Free Church Federal Council and the British Council of Churches. The Presbyterians have called on Roman Catholic Cardinal Griffin and have come away dissatisfied.

The British Council of Churches and the World's Evangelical Alliance both planned to send deputations to the Colombian ambassador in May, but he has asked them for postponements until after the coronation.

The British Council of Churches has just circulated a long document giving

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NEWS

some account of statements made on the persecutions by the World Council of Churches and the International Missionary Council. The next Church to pass a strong resolution on the persecution of Protestants will be the Welsh Presbyterian, in June.

A group of Members of Parliament have decided to pursue the matter in public, and further questions will be asked in the House of Commons. Sources in the House say that Members are admitting awareness of the aroused pressure of their constituents.

The Church in China: Survival Predicted

A veteran of thirty-five years' missionary service in China returned to the United States recently to report how he believes Bibles will help the Church survive the present Communist regime. Dr. Ralph Mortensen was director of the combined work in China of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland. He and his wife were among the last Americans allowed to leave Shanghai. They had been confined within the city limits under strict surveillance for two years and a day when, without explanation, they were given permission by the Communists to leave the country.

In an interview, Dr. Mortensen said the Communists were more averse to missionaries than to western businessmen, for they feared the missionaries' teachings would change the thoughts of the Chinese people. The Bible societies, he said, had prepared themselves with ample stocks of Bibles prior to the coming of the Communists.

"Before the Chinese Communists came into power," he reported, "the Bible House in Shanghai feverishly stockpiled all the main popular types of Bibles, New Testaments, and separate books of the Bible. As early as 1948, a missionary plane, which we named *The St. Paul*, was chartered to transport tons of Scriptures to build up the stocks of all outlying subagencies throughout China." These stocks, he reported, were at the time of his departure being distributed from Bible Society subagencies in Mukden, Tientsin, Peking, Tsinan, Sian, Lanchow, Chungking, Kunming, Hankow, Foochow, and Canton, as well as from the headquarters agency in Shanghai.

He estimated that enough Bibles were in China to take care of the needs of the people for the next three years. Dr. Mortensen reported that there had been no *ukase* against Bible reading and preaching in Christian churches so long as the ministers refrained from making any comment in their sermons which could be construed by the Communists as being "political."

A churchman, he declared, was ever in peril. He cited the case of a Chinese Bible Society secretary in the interior, who, largely due to false charges, has been under arrest for two years; no word from him has ever come through. Also, he reported, two former members of the board of directors of the China Bible Society have been given similar treatment, with no word about their fate ever received. He stated it was his belief that the Christian Church in China would go underground, if it became necessary.

"While the China Bible Society has sufficient stores of Scriptures for three or four years at the present rate of circulation, it is our duty to expand our work to reach more effectively the Chinese who are scattered abroad throughout the world."

The Mortensens predicted eventual revolt by the people against their Communist leaders. They said that the Communist anti-American propaganda was a failure, that while the people gave lip service to the Communists, they secretly remained unchanged.

Dr. Mortensen said his chief quarrel with the Communist regime was on moral grounds. "The Communist totalitarian state in China demands man's highest loyalty, usurping the place of God," he said. Even if there was a slight improvement in material things, such as the building of large dams and improved railway services, he said, this did not compensate in his mind for the loss of moral law.

Institute of Theology Scheduled for July

Classes at the Institute of Theology, Princeton Theological Seminary, Princeton, New Jersey, are scheduled for July 7 to 10, and July 13 to 16, inclusive. The opening address, on Monday evening, July 6, will be delivered by Dr. Edward L. R. Elson, pastor of the National Presbyterian Church, Washington, D.C.

The theme of the 1953 Institute is "Christian Renewal." In addition to the members of the Princeton Theological Seminary faculty, theologians from abroad and prominent laymen are included in the Institute faculty. Accommodations are available for a limited number of married couples and for single women. Registration fee, single, is $5.00; husband and wife, $7.50. Final date for accepting registration is July 1. Registrations are accepted for the entire time of the Institute, or for a single week. Further information may be obtained from the Reverend J. Christy Wilson, Princeton Theological Seminary, Princeton, New Jersey.

Women in the Church: Concert Singer Returns

Mrs. Rosa Page Welch, widely known American concert mezzo-soprano, returned to New York recently after seven months in Asia, Africa, and the Near East. She was sent as an "ambassador of good will" by American church women. Her trip was sponsored jointly by our Board of Foreign Missions, the General Department of United Church Women of the National Council of Churches, and the Disciples of Christ.

Since last August Mrs. Welch, a resident of Chicago, has been giving concerts to crowds of church people and others in Japan, the Philippines, Thailand, Pakistan, India, Lebanon, Egypt, Africa, and Portugal. "We should be mighty proud of our Christian missions abroad," she noted. "If it had not been for missions, we would not have the respect we have today in those countries."

If America is to win real friendship from the dark-skinned majority of the world's people, however, she urged that there be "more colored faces in responsible jobs overseas. In every country I visited, the first question people always asked was about Negro-white relations in America." In Africa, Mrs. Welch added, the second question that was asked was, "Do Negroes and whites in America go to the same church?"

Some of the questions came from distortions of Communist propaganda; some from sources like *Uncle Tom's Cabin,* the singer said. Noted for her work in race relations in this country, Mrs. Welch gave realistic answers, citing both the problems that exist and the progress that has been made toward solving them. "But what we really need," she added, "is enough time to be with these people and get to know them, as well as letting them know us."

Mrs. Welch sang at the mass celebration in the Congo, marking the seventy-fifth anniversary of Christian missions in that country; in Thailand at a benefit concert attended by nearly a thousand people, including members of the royal family and the diplomatic corps; in Tokyo at a concert for the benefit of victims of the Hiroshima bombing and at a center for American service personnel.

Her own son, Gale Page, is an Army private who was sent to serve in Korea while she was abroad.

Mrs. Welch was received warmly everywhere she went. In the Congo, a group at a mission station christened her "*Mama Bonjenje,*" the name of the first Congolese woman to learn reading and writing. In Manila, Protestant women's groups adopted her as "a daughter of the Philippines."

Presbyterian U.S., U.S.A. Churches Exchange Pulpits

Early this year an invitation was extended the Presbytery of East Hanover (Virginia), Presbyterian Church U.S., by the Presbytery of New Brunswick (New Jersey), Presbyterian Church U.S.A., to undertake an exchange of pulpits. The program was proposed to help promote better understanding between the participating Churches.

The project, which is taking place on seven successive Sundays, began in April and will continue until mid-June. Presbyterian U.S. churches participating are the Fairfield, Forest Hill, Grace Covenant, Third and Westminster Churches of Richmond; as well as the churches in Amelia and Sandston, Virginia. The Presbyterian U.S.A. churches are the First Church of New Brunswick; the First and Second Churches of Princeton; the Bethany and Lawrence Road Churches of Trenton; as well as the churches in Flemington and Frenchtown, New Jersey.

Princeton Choir Plans Summer Tour in Korea

At the request of the Commanding General of the United States Army in the Far East, twenty-five members of the Princeton Seminary Choir will sing this summer in churches, army camps, and hospitals in Japan and Korea.

As previously announced *(P.L., Apr. 4),* the choir was scheduling appearances in Northeastern United States and Canada, for which over 165 invitations already had been received.

Chaplains, special service officers, and missionaries have urged the choir to appear overseas, and present world conditions have helped them to decide to change their plans.

St. Paul Colleges Share Interfaith Fund

A grant of $111,300 by the Louis W. and Maud Hill Family Foundation of St. Paul, Minnesota, has recently been made to two Protestant and two Roman Catholic institutions of higher learning. The money will be used for carrying out what is believed to be the first joint educational venture of its kind. The schools are the Hamline University (Methodist); Macalester College (Presbyterian); St. Catherine and St. Thomas Colleges (Roman Catholic), all of St. Paul.

Of the grant, $94,200 is to be used for the establishment of the Louis W. and Maud Hill Center of Area Study, and $15,000 for an intercollege library. The areas to be studied will include the Soviet Union, the Middle East, and the Far East.

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NEWS

Of People and Places

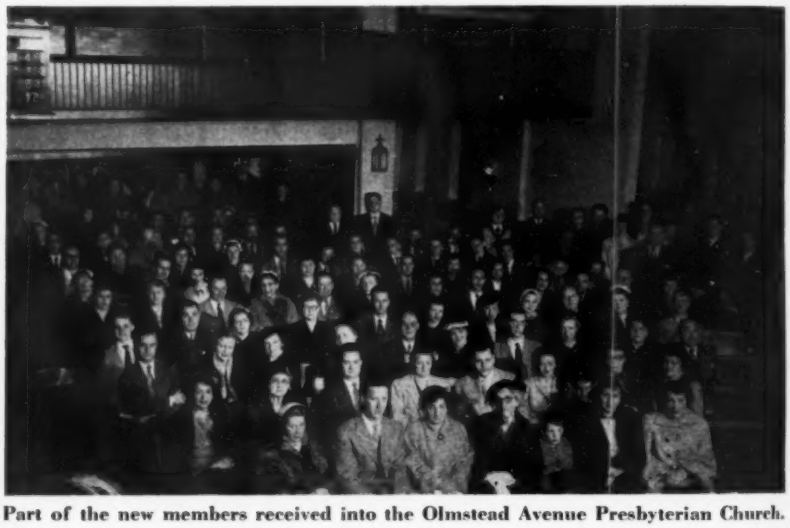
● **Cooperative men's group begun.** Last month men of the **Leeds Point** Presbyterian Church (Thomas H. Cavicchia, student pastor) and the **Mays Landing** Presbyterian Church (John K. Sefcik, student pastor), both of **New Jersey,** were granted a charter by the National Council of Presbyterian Men. These two small, independent congregations have been cooperating in many ways for several years. The men of each church wanted a men's organization, and a decision was reached which culminated in the formation of the Lemay Chapter, as the new group is called.

Principal speaker at the service was the Reverend Warren Herbert Ball, teaching fellow in Christian Education at Princeton Theological Seminary.

● **Institute on Alcoholism.** The fourth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, from July 13 to 24.

The work of the Institute will be conducted on a graduate level, and will consist of twenty lectures, twenty discussion periods, four seminars, four forums, four workshops, and four field trips. Participating in the twelve-day sessions will be well-known physicians, judges, educators, scientists, clergymen, and social welfare workers. Director of the Institute will be Dr. Winton H. Beaven, of the University of Michigan.

Additional information concerning the institute may be obtained from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, N.W., Washington 12, D.C.



Part of the new members received into the Olmstead Avenue Presbyterian Church.

● **Membership rises sharply.** Appearing in the picture above are some of the 142 new members who have united during the past four months with the Olmstead Avenue Presbyterian Church, **Bronx, New York City** (the Reverend G. Barrett Rich, 3rd, pastor). This gain in membership represents an increase of nearly 17 per cent, and brings the total number of members of the congregation to 991. It was a direct result of intensive effort on the part of the New Life Committee of Olmstead Church.

A list of parents whose children attended the Sunday church school, and those who attended services but were not members, was compiled. A group of church members, consisting largely of men, was trained to do the visiting. On three successive Sunday nights the group met for dinner, after which they made calls, in teams of two, on the 200 people whose names appeared on the list.

The New Life Committee is planning a similar visitation this coming fall.

● **Work detail.** Recently, when the U.S.S. *Benham* (DD 796) docked for a few days at **San Juan, Puerto Rico,** the chaplain, Presbyterian John K. Dodge, organized a shore work detail. Six members of the crew spent a half day painting the operating room and outpatient department of the Presbyterian Hospital in San Juan. Before entering the Navy, Chaplain Dodge served as a missionary in Alaska for five years.

● **Outstanding campaign report.** From 61.1 per cent of its Building Funds Campaign quota at the end of 1952, to 84 per cent in mid-April, was the stride reported by the Synod of North Dakota, according to Dr. Glenn W. Moore, co-director of the Campaign. "This demonstrates excellent teamwork and effort on the part of the leadership of the Synod, and indicates the progress which can still be made when presbyteries and synods seriously pursue the matter," said Dr. Moore.

Elder Cyrus W. Carrier *(left)* receives Bible from the Reverend Arthur L. Berger.

● **Half century of service.** Members of the congregation of First Presbyterian Church, **Corfu, New York,** recently honored Elder Cyrus W. Carrier on the completion of fifty years of continuous service as clerk of session. He is also a trustee of Genessee Presbytery.

Mr. Carrier has been a member of the First Church for over sixty-eight years, during which time he has sung in the choir, taught Sunday school, and been active in men's organizations. Formerly a farmer, businessman, and bank president, Mr. Carrier is now in the insurance business.

In recognition of his outstanding record, Mr. Carrier was presented with a copy of the Bible by the Reverend Arthur L. Berger, pastor of First Church, on behalf of the congregation.

● **Change of address.** Last month the address of the midwest center of Presbyterian Distribution Service was changed to 71 East Lake Street, Chicago 1, Illinois.

● **Yale professor.** Dr. Charles W. Forman, Presbyterian missionary to India, on loan to the National Council of Churches, has been appointed assistant professor of missions at Yale University. He will succeed Dr. Kenneth S. Latourette, who retires this month.

Dr. Forman, who was born in India, is the son and grandson of Presbyterian missionaries. While serving in India, he was a professor at the North India United Theological College at Saharanpur. In 1951, Dr. Forman directed a Study Fellowship conducted by the Board of Foreign Missions for a group of selected missionaries who made an intensive inquiry into the problems of Christian missionaries facing Communism. In 1952, he directed a similar project for a group of missionaries from several denominations under the sponsorship of the National Council of Churches.

● **Eleven memberships total 609 years.** Tribute was paid recently to eleven members of Hanover Presbyterian Church, **Wilmington, Delaware** (the Reverend Donald Douds, pastor), who were members of the congregation for fifty years or more. Honored were Miss Mary Grandel, 66 years a member of Hanover Church; Mr. U. G. Hackett, 52 years; Mrs. Martha Barton, 62 years; Miss Marion Lloyd, 51 years; Mrs. Lucy Hibbert, 60 years; Miss Martha Alexander, 51 years; Mrs. Margaret Robinson, 60 years; Mrs. Louise Kelley, 53 years; Miss Reba Marion, 51 years; Mr. John Reybold, 53 years; and Miss Margaret Marion, 50 years.

● **New president takes office.** Installation services were held last month for Dr. Phillips Packer Elliott, pastor of the First Presbyterian Church, **Brooklyn, New York,** as the recently elected president of the American Waldensian Aid Society. The national organization was addressed by Dr. George Peyronel, a professor at the University of Milan, Italy, and chairman of the Student Christian Movement in that country. Subject of his address was, "The Protestant Culture in Italy."

● **Minister presented new automobile.** The members of the congregation of Bethany Presbyterian Church, **Grants Pass, Oregon,** recently presented their pastor, the Reverend J. Alfred Marquam, with a new automobile. In accepting the gift, Mr. Marquam suggested that since he had served in the parish for seven years, an appropriate name for the automobile would be "Rachel."

● **Women's communion breakfast.** Approximately 100 women attended a recent communion service, followed by breakfast, at the Church of the Covenant, **Boston, Massachusetts** (the Reverend William Henry Denny, pastor). Although four communion breakfasts were previously held each year for the men of the church, this was the first one held for women. Four women, members of the Board of Deacons and the Consistory, served the sacraments.

● **Mobile unit presented.** Last month dedication services were held at the Abington Presbyterian Church, **Abington, Pennsylvania** (the Reverend John Magill, D.D., pastor), when the Reverend John H. Sinclair, missionary to Venezuela, was presented with a Chevrolet carry-all. The unit was a gift from seven churches which support Mr. and Mrs. Sinclair, who are now on furlough. It is completely equipped with the most modern apparatus for audio-visual education and evangelism — a generator, three screens, and public address system.

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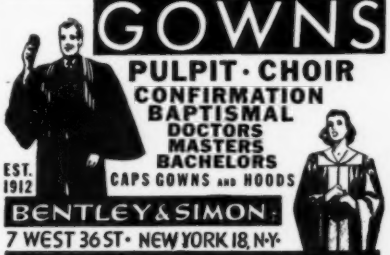

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Philippine Leaders Head Silliman, Union Seminary

Your Board of Foreign Missions encourages national churches to assume full responsibility and leadership in overseas work. Recent events in the Philippines reveal the degree of success which this new policy has had so far.

Dr. Leopoldo T. Ruiz was inaugurated president of Silliman University on April 6. The fourth president of this outstanding Presbyterian-founded educational center, Dr. Ruiz is the first nonmissionary and first Philippine national to hold the office. He succeeds Dr. Arthur L. Carson, Presbyterian missionary.

A 1916 graduate of Silliman, Dr. Ruiz studied at Yale, Columbia, and California, and holds a doctor's degree in sociology from the University of Southern California. A former YMCA secretary, he has taught sociology at three colleges in the Philippines. He has served with the U.S. Foreign Economic Administration, and at the time of his election to the presidency of Silliman he was consul of the Philippine Republic in Chicago.

Two others, holding leading positions in the Church, participated officially in the inauguration. Dr. Leonardo G. Dia, general secretary of the United Church of Christ in the Philippines, administered the oath of office. Mr. Mateo F. Occena, first non-American to hold a headquarters position in our Board of Foreign Missions, represented the Board. Mr. Occena is secretary for the Philippines, Thailand, and Indonesia.

Congratulations came from Philippine President Quirino, from former Philippine Ambassador to the United States Carlos Romulo, and other governmental and education officials. President Quirino said, "The inauguration of a Filipino as president of Silliman is in keeping with . . . the invaluable contribution this Christian center of learning has been making to the building of our young nation."

All the messages indicated widespread enthusiasm and approval of electing nationals to positions of church leadership.

At commencement on April 7, Silliman graduated 343 persons. Of these 220 received the bachelor's degree, 108 the associate in arts, and five the master's degree.

In another move in the same direction, a Philippine citizen, the Reverend Benjamin I. Guansing, has been elected president of the Union Theological Seminary, Manila, to succeed Presbyterian missionary Albert J. Sanders. Five American mission boards support the seminary.

Mr. Guansing was educated in evangelical schools and at the University of the Philippines. He received a master's degree from Columbia University and the degree of Bachelor of Divinity from Union Theological Seminary, New York, where he is now completing work for his doctorate.

President of Philippine Christian College at Manila is Dr. Emilio M. Javier, a lawyer with the Doctor of Jurisprudence degree and an active layman of the United Church of Christ in the Philippines. This church-sponsored institution, which receives annual grants from Presbyterian and Methodist Boards, has a current enrollment of some 800, including elementary and high-school departments.

More and more the large congregations of the United Church of Christ in the Philippines are calling national pastors, men thoroughly trained and committed to the evangelization of their own land.

At inaugural dinner for Silliman president are *(left to right)*: Miss Frances Thompson, a trustee of the university; Bishop Leonardo G. Dia, general secretary of the Church of Christ in the Philippines; Mr. Occena of the Board of Foreign Missions; Dr. Ruiz, new Silliman president; and Dr. Carson, former head.

in my opinion

An informal forum for ideas about the Church

In this forum, writers submit a personal point of view for the consideration of PRESBYTERIAN LIFE *readers. The opinions presented do not necessarily represent the views of the editors or of any Church Board or agency. Manuscripts are selected on the basis of relevancy to the current life of the Church.*

Creative Borrowing

By Elton Trueblood

Professor of Philosophy at Earlham College, author, lecturer

Denominations are here to stay, at least for a long time. Anyone who has worked very much with nondenominational enterprises is keenly aware of the enormous strength which lies in denominational loyalty. We are rightly grateful for our city councils of churches, which often perform tasks which could not otherwise be performed, but the loyalty which most Christians feel to these councils is slight. Personally I am glad that the world has such groupings as Presbyterians and Baptists and Episcopalians, because I believe the Christian cause goes forward more vigorously in this way. A loyalty may be either too narrow or too broad, so narrow as to be restrictive, so broad as to be practically meaningless. Pragmatically the denomination, as we normally understand it, is about right.

If we proceed on the hypothesis that denominational groupings are here to stay, at least for a good while, what is the right relationship between these groupings becomes a significant question. Obviously it is not a relationship of mutual distrust or of competition. The field of those untouched by the demands of the gospel is so large that there need be no competition at all. Even when all of us do all we can, the area of practical paganism is still immense. What, then, is the desirable middle-ground between amalgamation on the one hand and rivalry on the other? This ground is that of creative borrowing. By creative borrowing I mean a situation in which each denominational group frankly and gratefully takes over, for its own use, some practice which another denomination has proved to be valuable.

A great deal of this creative borrowing is already going on. For instance, in many denominations there is a grateful acceptance of the Every Man Plan as originally developed and tested by the National Council of Presbyterian Men. This is as it should be, for certainly Presbyterians have no copyright on the plan or any desire to monopolize it. If it works well in one part of Christ's Kingdom, all are delighted to have it tried in other parts. In a similar way the system of retreats, first developed in a few groups, such as the Methodists, has been widely copied by others. It is now standard practice, in retreats, for complete silence to be observed during the period after an evening meeting and up to the end of breakfast the following morning.

Now we must undertake deliberately the policy of adopting what is good in other movements, providing it will fit our system. Thus, we may well adopt the practice, developed by men in the Evangelical and Reformed Church, of teaching a group to sit silently in one room for an hour while all read privately the same passage of Scripture. This experience, simple as it sounds, may be highly creative and is easy to attempt. And we should consider the adoption of much more ambitious undertakings, like that of the Mormons in expecting young men to give a year, without compensation, to missionary work before settling down to regular careers. This Mormon practice is so successful and so beneficent that it is hard to understand why it has not already been widely copied. Some may plead practical difficulties, but these difficulties have not deterred the Mormons. Nearly all of the men who are active leaders among the Latter-day Saints today are persons who had such volunteer missionary service in their early manhood.

My chief reason for writing this article is to suggest possible borrowings from my own group, the Quakers. I feel impelled to do this because I stand in what is essentially a middle-ground. On the one hand, I am a lifelong Quaker, as my ancestors have been for more than two centuries; but, on the other hand, my vocation leads me to mingle constantly with Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, and many more. I find I can learn from all of these and thank God for their witness. At the same time the others might learn from our three hundred years of highly significant experience as a Christian body. We do not want to keep what is precious to ourselves as Quakers; we hope it will be borrowed and that the borrowing may be truly creative. I am glad to suggest four Quaker practices which I recommend for adoption among others.

The first Quaker practice recommended for adoption is silence. All Christians know of the Quaker emphasis on silent waiting, but few profit by it in the least. Some liturgical services announce a "moment of silence," but it is usually so momentary as to be almost unrecognizable. Now we must stress the fact that a mere pause is only a gesture and does not provide anything of what Quakers have so long found precious. If we had more courage to try it, we might find that many people would be immensely grateful for an occasional cessation of sound. A great company of worshipers in absolute silence before the Living God is one of the grandest sights in all the world. It does not need to be so rare.

Many will suppose that silence is meaningful only to the initiated or the practiced, but this is not necessarily true. Our Quaker meeting at Amsterdam, during the World Council of Churches in 1948, was attended by at least five hundred persons with no experience of corporate silence at all, but this inexperience seemed no barrier to an experience universally conceded to have been marvelous. During the last few days I have attended a silent meeting held in a Presbyterian church and sponsored by a local layman. The men who attended appeared to be most grateful, even though the experience was new. They were grateful partly because the experience was new; they were tired of talk. I see no reason why many Presbyterian churches should not organize silent meetings, particularly early on Sunday mornings. A variety of offerings in worship on Sunday mornings might be deeply appreciated by members and attenders.

A second Quaker practice recommended for adoption is that of the universal ministry. This was one of the

in my opinion

revolutionary ideas which emerged in the seventeenth century, when Quakerism was being born, and it is still revolutionary. It is a frank and thorough acceptance of the priesthood and prophethood of every believer, a conscious attempt to recover the practice of primitive Christianity. Friends have never demonstrated this powerful idea with absolute fidelity or thoroughness, but the very existence of the idea has been extremely beneficent. Even though we do record the fact that some Friends have an unusual gift in the ministry, we do not thereby deny the responsibility of other members, both men and women. Many of the most effective human instruments of the gospel among Friends have been of the female sex, because Friends have taken seriously the idea that the Light of Christ dwells in women quite as truly as it dwells in men.

Insofar as the revolutionary idea of the ministry of the laity is taking hold in our time, and beginning to produce important changes, the idea of the ministry long cherished by Quakers is merely being adopted. The point is that Quakers have no copyright on the idea. The more it spreads the better we are pleased.

A third practice recommended for general adoption in other Christian circles is that of the occasional separation of men and women. The purpose of this separation in early Quakerism was to demonstrate equality, in that women should be given opportunity to consider the matters which chiefly concerned them, just as men should be given opportunity to consider their particular affairs. Later the shutter between the two sides of the ancient meetinghouse would be raised and all could worship God together.

Some appreciation of such a practice has arisen in many denominations in the growth of men's and women's movements, but it can be carried further with profit. Recently in a large Congregational church, on the night set aside for the regular church dinner, two dinners were served instead of one, the men and women dining separately. With about six hundred persons present for the evening, the two gatherings, with their separate discussions, were far more profitable than one larger gathering would have been. An excellent device during a conference is to have separate meetings for men and women followed by a joint meeting, after a break. By such means more persons have a chance to participate, and the real tasks of the Kingdom may be more pertinently envisaged.

A fourth Quaker practice which we are glad to offer for adoption is the devotional use of queries. These are searching questions, with which contemporary Quakers are very familiar, because the queries are read periodically. Originally the queries were produced merely to elicit factual information, but with the growth of experience it was realized that they had a powerful use in stirring the conscience. The usual practice today is that someone reads each query slowly and then pauses for a considerable time, while each listener has an opportunity to try to answer in the intimacy of his own heart. The following are modern queries, in the spirit of the traditional ones but not identical with them, and made for use in this article. I hope some readers will try the experiment of using them in private or corporate devotions.

1. Are you now putting into practice the convictions you already have, without waiting for more?

2. Are you really concerned for the welfare of those about you? Do you watch for the lonely and perplexed?

3. Do you pray every day for more light, in the firm faith that your prayer will make a difference?

4. Do you sincerely believe that there is no human situation which cannot be turned into victory by faith and the grace of God?

5. Are you learning to discipline your time so that you have time for people, yet do not fritter away your day in trivial pursuits?

6. Are you determined, whatever your belief, that your life will not be wasted?

"Is the Kremlin more powerful than God?"

By Kirby Page

Author, lecturer, pacifist leader

Was Pontius Pilate mightier than Jesus? Is the Kremlin more powerful than God? The universe being what it is and human nature being what it is, which possesses more survival value: evil or good, hate or love, aggression or meekness? In seeking answers, two views of the universe must be considered, that of a Communist dictator and that of Jesus Christ, the materialistic and the spiritual.

Dialectic materialism maintains that there is no God, no reality in religion, no power of the spirit; and that the universe is materialistic, history is determined by economic factors, physical force is decisive in human affairs. For two centuries Russian revolutionists have maintained that men of privilege and power never give up peaceably, that the workers will enjoy as much freedom and well-being as they are able to seize and hold. The final decisions are made by material power, economic and military. Thus, the Communist leaders say that revolution is the order of the day, that the workers must seize and hold, with whatever degree of physical force may be required. So the Soviet Union is heavily armed and bent upon waging world revolution. Its leaders assume that the outcome will be determined by comparative force, economic power, and armed violence. That is the nature of the universe, they say.

But belief in the decisiveness of physical force is not confined within the borders of Soviet Russia, or to Communist circles. Widespread indeed is the conviction that only by military power can the aggression of Russia be stopped. Multitudes of people agree with Winston Churchill that only the American atomic bomb has saved mankind from being engulfed by Russian Communism. Our federal budget reveals the faith by our people in military power. Year by year we have fifty billion dollars' worth of confidence in military might as the necessary way of dealing with the Soviet Union.

So one side lives by faith in military power as the instrument of bringing about revolutionary changes, while the other side lives by faith in military power as the means of preventing these revolutionary changes from being made by violence. Faith in aggressive violence is matched by faith in defensive violence. The policies of both armed camps are determined by confidence in military power.

Over against all this is the conviction that the universe is spiritual and that spiritual power is the mightiest of all forces. In the beginning God, the supreme spiritual Being, created a moral universe and endowed man with all the faculties needed to live responsibly as a free, moral agent. So essential is the power of choice to character and to membership in the Kingdom of love that even God himself stands respectfully before human freedom, knocking at the door, seeking entrance, but never battering down the door. Never does God treat man as a slave, a puppet, an automaton, an automatic typewriter.

The spiritual interpretation brings with it a conviction that since man is

formed in the image of God and possesses the endowment needed for membership in the Kingdom of love, he is able to respond to the loving appeal of God. In every man there is that of God, as the Quakers say. The mightiest power in the universe is the power of God to change the human heart. Because of his very nature, man is convertible, transformable, redeemable.

Thus, evil can be overcome with good. There is more melting power in love and mutual aid than in hatred and vengeance. Persistent and heroic goodwill is a mighty magnet drawing into expression latent concern for the common good. Forgiveness and eagerness for reconciliation weaken antagonisms and diminish belligerency. The hope of overcoming evil resides in power to bring about changes in attitudes and relationships. Evildoers may temporarily be restrained by threats and by forcible action, but these are little more than poultices over festering sores. The Beatitudes reveal the spirit of the new heart and the Sermon on the Mount points the way to the new society. Man really is a convertible creature, with great powers of response to goodwill and loving behavior.

It is apparent that evil cannot be overcome easily and automatically. The impact of goodwill must be sustained in the face of vigorous opposition and at considerable risk. The way of love is the way of the Cross. The spirit of meekness to be convincing must be persistent at great cost. The attitude of forgiveness must be displaced constantly in the face of many rebuffs. Willingness to be persecuted for righteousness' sake is required of those who walk the way of Jesus. The suffering of the innocent for the guilty, the power of vicarious sacrifice, is a mighty instrument in the hands of God for the transformation of evildoers. Goodness, when revealed dimly and expressed timidly, is no match for evil. Alternate expressions of goodwill and hatred cannot change evildoers. To be a loyal follower of the Prince of Peace, a man must take up his cross and walk in the footsteps of our crucified Lord. Evil is too weak to overcome evil; faint-hearted goodness is too frail; only radiant and valiant goodness can root out evil.

Time is required if evil is to be overcome by good. Human freedom is real and stubborn. The evildoer does not always open the door promptly when God knocks and keeps on knocking. Love is a mighty solvent of wrongdoing, but it must be sustained. Forgiveness possesses great melting power, but it may have to be repeated seventy times seven. Suffering may be required to the point of crucifixion. As much courage and a higher quality is required to overcome evil with good than to resist it with more evil.

Time in this life may be too short for the conquest of evil. Thus, faith in immortality is an essential part of the Christian way. God can be trusted in this world and in the life to come. The human spirit does not perish, but merely moves from one room to another room in our Father's home. It was the intensity of this expectation that fortified the early Christians for deeds of valor and sacrificial devotion to their Lord.

All this is constantly being preached throughout Christendom and sung in hymns by countless worshipers. This is a spiritual universe, and now abideth faith and hope and love, and the greatest of these is love—or is it? The question arises when the faith of Christians is observed in our behavior about what we really trust. Is God's way really more powerful than the way of a Hitler or Stalin? Is material power mightier than spiritual power? Is evil stronger than good?

If we are with consistency as Christians to put our trust in military power, we must believe that the way of atomic and hydrogen weapons is God's way for us under prevailing conditions, and say sadly that even he does not know a better way for us now; or we must confess that God's way is not sufficiently powerful for us as we face the ruthless might of Communism. Much is at stake in the answer we give through our actions.

How do we behave when we trust God and place our confidence in spiritual power? What is our Lord's way of dealing with Soviet Russia? When we believe that God is actually stronger than Russian Communism, what do we do? Let me summarize my convictions:

1. We must look with recognition upon the Russian leaders and people. They also are spiritual creatures, formed in the spiritual image of God, candidates for membership in the Kingdom of God, with latent powers of response to the pulling power of love. They are children of our Father and all of us are brothers.

2. We must love our enemies with self-giving compassion and confront them with continuing evidence of goodwill toward them.

3. We must face with them the conviction that they, like ourselves, can be converted by spiritual power, and their policies, like our policies, can be changed.

4. We must not make an exception in their case and say that they are beyond the reach of God's power, that they are so steeped in the philosophy of materialism and so encased by their aggressive behavior there is no hope of their conversion.

5. Recognizing Malenkov and his comrades as our fellow-sinners, and confessing our own guilt, we must endeavor to be less unworthy channels through which God's power may flow in a continuing impact upon them.

6. Through our government and through the United Nations, we must persistently seek the cooperation of Soviet leaders in a minimum four-point program: *(a)* using diplomacy as an instrument of reconciliation, rather than as a means of obtaining advantages for our side in the cold war; *(b)* stupendous efforts to abolish hunger from the earth, to conquer disease, and to help peoples everywhere to help themselves to a good life; *(c)* simultaneous and successive steps toward disarmament taken rapidly before the race of armaments plunges mankind into utter ruin; *(d)* getting the United Nations out of the war business and strengthening its peace-making functions until it is transformed into effective federal world government.

7. In the meantime, we must persist in declaring the judgment that the method of war is sinful rebellion against the holy will of God for us now and evermore.

8. We must accept the responsibilities of citizenship in a democracy and endeavor to persuade our fellow citizens and our government to stop the war in Korea immediately and throw the full weight of our national power into the waging of world peace in ways that are pleasing to God. We must spend money, resources, and energies on a scale comparable to efforts put forth in preparedness for war.

9. We must no longer be parties to the betrayal of mankind with the belief that preparedness for total war and the waging of armed conflict can protect life and property or long preserve human freedom, when the evidence is cumulatively inescapable that total war means destruction, massacre, and desolation beyond human understanding.

10. We must pray without ceasing, for ourselves individually, for our government and other governments of the nations. Having done all that God's power enables us to do, we may confidently leave the results in his just and loving hands.

All this is made more relevant by the recent statement of Premier Malenkov that "at present and in the future there is no troublesome or unsolved question which cannot be solved by peaceful means." It would be folly to assume that this is merely a trick to delude us. We must behave in such ways as will strengthen his will to peaceful settlement of all disputes.

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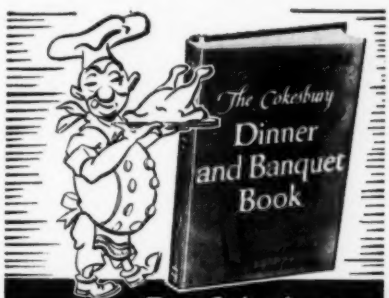

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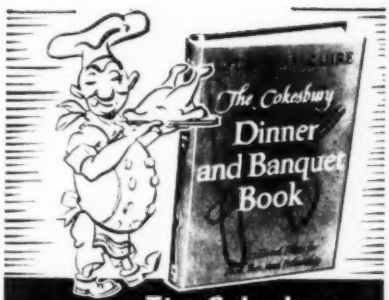

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thew 6:22-23). The striking point is that if the eye is not *single,* he does not call it *double* but *evil.* It became evil when its interest was divided between treasures on earth and in heaven. Food and clothing become more important than character, things than life. It is true that we cannot serve God and mammon, but we can serve God with mammon.

Jesus said, "The light of the body is the eye." If the eye is single, the whole body is full of light; if the eye is evil, divided in its loyalty, the whole body is full of darkness. A divided heart beclouds one's vision. What should have been light, becomes darkness. "If therefore the light that is in thee be darkness, how great is that darkness" (Matthew 6:23).

No light at all is better than perverted light. It was perverted light which made Israel reject salvation in Christ: "I bear them record that they have a zeal of God, but not according to [full] knowledge. For they, being ignorant of God's righteousness, and going about to establish their own [kind of] righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:2-3). In these words, Paul was diagnosing his own former mistakes, as well as those of his own people.

Jesus also said that to be neutral is to be hostile: "He that is not with me is against me" (Matthew 12:30). No army can tolerate a soldier who is loyal only a part of the time, and serves the enemy the rest of the time. There is no room in the Kingdom of heaven for part-time Christians: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). To drive a straight furrow, the plowman must look forward, not backward.

A double-minded man is disqualified for all effective living; he is unstable in all his ways; he is driven and tossed by every changing wind of circumstance (James 1:6-8). Even his prayers are futile, for half-hearted prayers are not answered by God. It is the pure in heart who see God.

What does it mean to see God?

It means more than seeing God in heaven by-and-by. There is a sense in which we can see God in this life. The psalmist could see the glory of God in the heavens; the prophet could see God in the unfolding events of history. Events, which looked like defeat for God's people, were his preparation for advancing his cause on a wider front. The dispersal of Israel was God's preparation to evangelize the earth. The conquests of Alexander provided the world with one language, so the Gospel could be preached to the civilized world. The Romans suppressed piracy and built good roads, so a few defenseless disciples could safely and quickly carry the good tidings over the empire. The persecution of the early Christians in Jerusalem scattered them everywhere to preach the Good News.

These are significant ways of seeing God, but there is a yet more significant way: seeing him in the Holy of Holies of our own soul as we worship him. Job said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Too many of us have only heard about God.

Seeing God does not have to be some sort of strange, ecstatic experience. It is to have a sense of his presence and power in the stresses and tragedies of life. The eye of faith can see "God within the shadows, keeping watch above his own"; it can see him in his daily providences, and knows that all things work together for good to them who love him, to them who are called according to his purpose (Romans 8:28). We do not have to understand his moves on the checkerboard of history; we need only to trust that he knows which moves to make, and be ready to move when our turn comes.

Seeing is a matter of focusing the seeing organ. Without focus, there can be no sight. A camera, incorrectly focused, cannot take a good picture, regardless of how good the camera and the light are. The organ of sight for the body is the eye; the seeing organ of the soul is the mind. The ancient Hebrews called it the heart. When the focus of the heart is bad, we get a distorted idea of God, and our light becomes darkness. How does one focus the eye of the soul? By single-minded loyalty and devotion. The Kingdom of God is incomprehensible, and God is inscrutable to the self-seeking man. If we love the Lord our God with *all* our heart, and with *all* our soul, and with *all* our strength, and with *all* our mind, we will have no real trouble seeing him. If we cannot love him as we should, he will give us the grace to do so, if we ask.

Conclusion

Nothing is more sorely needed than a clear vision of God in his holiness, grace, and power to transform our sinful lives. Our chief trouble is that we keep up the forms of godliness on Sunday, but deny, throughout the week, the power of God to make men godly.

When Jesus said, "Blessed are the pure in heart," he was addressing a minority group. Is it worth being in the minority to see him?

A DOLLAR'S WORTH OF HAPPINESS

By CLARA J. SMITH

When Jean came home from school to change into her playclothes, she found a letter from her Grandmother down in Kansas. She slit the envelope open and took the letter out. A crisp, new, one-dollar bill fluttered to the floor.

"Mother, look—money. Why do you suppose Grandmother sent it? My birthday's past."

"Reading the letter might help," suggested Mother.

"I guess so," Jean said, laughing. She unfolded the sheet of paper and read:

"Dear Jean, I'm sending you a dollar. It's a spending dollar. Buy yourself some happiness with it. Love, Grandmother."

"Oh!—a whole dollar to buy something just for me. May I go downtown right away?"

"Yes," answered Mother, "but be sure to get your money's worth."

"Oh, I will," said Jean, dancing out the door. Molly and Lou, her two best friends, were on the walk jumping rope with an old piece of clothesline.

"I can't play," said Jean. "My Grandmother sent me a dollar to buy some happiness and I'm going downtown."

"We'll go along," said Mary Lou, throwing the rope under the porch, "a whole dollar—what will you buy?"

"I don't know yet," said Jean, "but something just for me."

The three girls linked arms and hippity-hopped down the street. Four blocks down they came to Tony's Drugstore. Tony was standing in the door.

"Hi, girls," he called, "no ice-cream cones today?"

"We haven't any money," said Molly, "only Jean has a dollar to buy herself some happiness." Jean pulled the crisp, new, one-dollar bill out of her pocket to show him. Then she had an idea. "I know what," she said, "I'll treat."

"Oh, yummy!" exclaimed Mary Lou. They went inside and started toward the counter, but Jean said, "Let's not have cones. Let's sit at a table and have ten-cent dishes."

"Just like grownups," said Molly. "I'll have chocolate."

"I'll have pineapple," said Mary Lou.

"I'll have peppermint-stick," said Jean, handing Tony the new one-dollar bill. When he came back with the ice cream, he gave Jean change, two quarters and two dimes. The girls sat at the table quite a while, laughing and talking. As they were leaving the store, they saw the display of new jumping ropes.

"Look," said Jean, "just what we need. How much are they, Tony?"

"The ones with the fancy handles are forty-five cents. How many do you want?"

The girls giggled and Mary Lou said, "We don't want any. We haven't any money."

"Yes, we do," said Jean, "we'll take the red one." She reached into her pocket and took out one of the two quarters and the two dimes and gave them to Tony.

Outside, the girls took turns jumping the new rope, but finally Molly said, "We better hurry if you're going to buy yourself some happiness, Jean. You can only get a quarter's worth now." They giggled some more and linked arms again and hippity-hopped around the corner. There was Blum's Flower Shop, and in the window a big vase of pink rosebuds.

"My mother's favorite flower," said Jean.

"My mother's, too," said Mary Lou.

"Mine, too," said Molly, "I wish. . . ."

"Let's go inside," said Jean. When they opened the door, a bell tinkled and Mr. Blum came in from a back room.

"Hello, girls, can I sell you some flowers?"

"How much are the pink rosebuds?" asked Jean.

"The short-stemmed ones are ten cents a blossom. How many do you want?"

"I was thinking three," Jean replied, "but I have only a quarter."

"That's okay," said Mr. Blum, taking the money and giving her the three roses.

"Thank you," said Jean. She gave one to Molly and one to Mary Lou, and kept one herself.

"Oh, Jean," said Mary Lou, "won't our mothers be surprised?"

"But we've spent all your dollar," said Molly, "you haven't any left to buy yourself some happiness."

Jean thought about that a minute and then she laughed. "I guess happiness wouldn't be much fun if you bought it all alone. Let's go home now, and I'll write Grandmother and tell her how I spent the dollar."

The other girls laughed, too, as they linked arms and hippity-hopped home.

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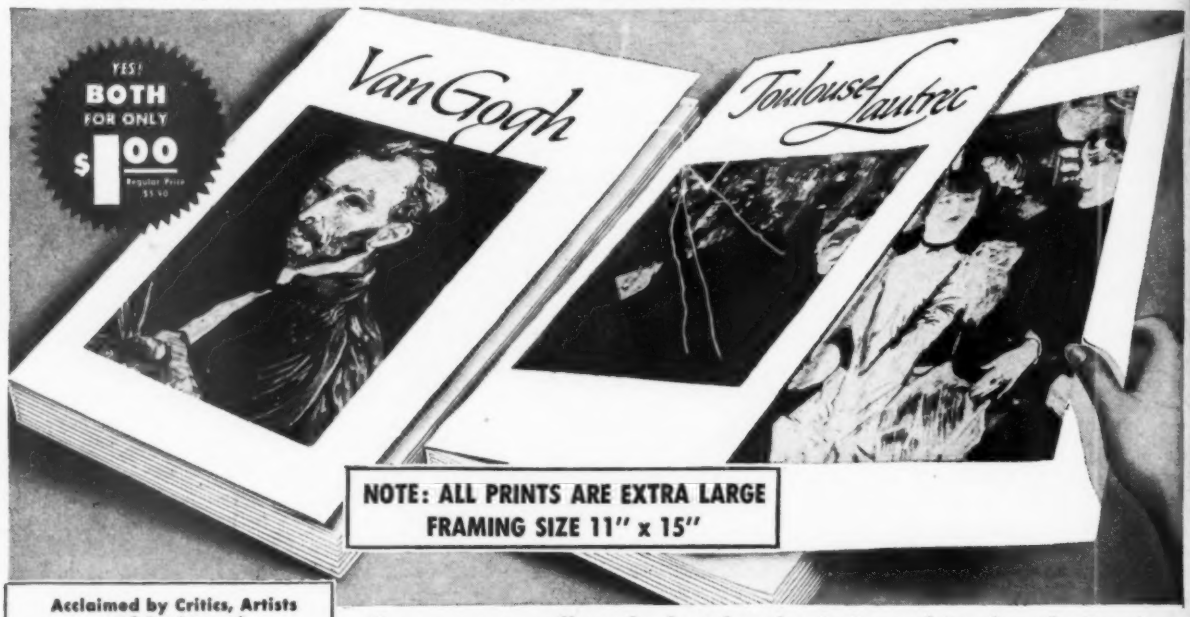

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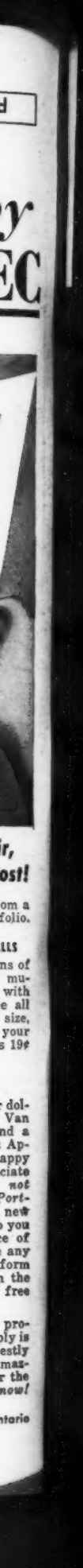
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